

THE BAPTIST MAGAZINE.

MARCH, 1827.

MEMOIR OF THE REV. THOMAS BALDWIN, D.D. LATE PASTOR OF THE SECOND BAPTIST CHURCH IN BOSTON, UNITED STATES.

IN our number for February, 1826, the death Dr. Baldwin was briefly noticed; and at the same time we announced our intention to furnish a memoir of his life as soon as the requisite materials reached us. We are happy in being now able to fulfil our engagement. For the information contained in the following pages we are indebted to the *American Baptist Magazine*.

The Rev. Thomas Baldwin was born in Bozrah, Connecticut, Dec. 23, 1753, and was the only son of Thomas and Mary Baldwin, both natives of the same place. Of the early history of his family, but little is known. It may, however, be observed, that his father was attached to the military service, and rose to distinction in the then Colonial army. He died whilst his son was an infant.

The family of his mother was remarkable for talent. She was one of eleven sisters, all of whom were distinguished for unusual acquirements, and for powerful intellect. She was also a woman of eminent piety; and it is to her early instructions that the church of Christ is indebted for much of the usefulness of that son, whom from a child she brought up in the nurture and admonition of the Lord.

It cannot be expected that much should be recollected of the early history of a man, who outlived so many of the companions of his

childhood. So far as any thing, however, can be known, the traits of character for which he was in manhood remarkable were very early developed. From very infancy, his temper was noticed for its unruffled serenity. His mother used to observe, that never did she but in one single instance, know him to betray any signs of impatience; and when on this occasion she expressed her surprise, he instantly replied, "Mother, I am not angry."

He very early discovered a taste for reading. Not only did he devote every leisure moment to the improvement of his mind, but also consecrated to this object the hours of labour. Whenever his employments were of such a nature that one of his hands was disengaged, it was occupied with a book. By these habits of incessant application, he very early acquired a stock of valuable though miscellaneous information, which, combined with strong powers of original thinking, seemed in youth to mark him out for unusual eminence.

At this time, the advantages of education were much less extensively enjoyed in New-England than at present. Schools were more rare, and the mode of instruction palpably defective. As a proof of this, it need only be remarked, that when Dr. Baldwin removed to Canaan, N.H. where he afterwards resided, he was generally selected on the Sabbath to read a sermon to the people who assembled for public worship, because he was the only young man in the town who

was sufficiently educated to perform this service acceptably.

When Dr. Baldwin was about sixteen years of age, his mother, who was now the second time married to a very worthy and pious man by the name of Eames, removed to Canaan, New-Hampshire. He removed with the family; and this became for several years the place of his residence. The town was yet unsettled, and the waggons which transported their necessary baggage were the first that ever traversed the forest. Mr. Eames was by trade a blacksmith, and to this business, as is usual in the early periods of a settlement, he added another, that of a miller; and if we mistake not, that also of a carpenter. In these labours he was assisted by his step-son, who until his marriage lived constantly at home, enduring the hardships and sustaining the privations peculiar to early settlers.

At the age of twenty-two, on the 22d of September, 1775, he was married to Miss Ruth Huntingdon, of Norwich, Connecticut, with whom he was happily united until her death, Feb. 11, 1812.

The town of Canaan was rapidly peopled by emigrants from Connecticut and Massachusetts. Before he was thirty, Dr. Baldwin was elected to represent it in the General Court. Of his reputation as a legislator we have no certain information. It is evident, however, that his success was such as to gratify his constituents; for they repeatedly re-elected him. If we mistake not, they did not cease to choose him, until, feeling the importance of his ministerial labours, he had decidedly expressed his determination to serve as a legislator no longer.

A memoir of himself, written by Dr. Baldwin during the last years of his life, and found among his

papers, contains so interesting an account of his conversion, call to the ministry, &c. that we cannot but gratify our readers by the insertion of the copious extracts given in the publication from which this memoir is derived.

"In the year 1780, I have reason to hope I was brought to the saving knowledge of the truth. The methods by which this change was effected I will endeavour to state with as much particularity as may be in this place.

"Before I proceed, I would, however, just remark, that I have no reason to believe that I had ever been the subject of such religious impressions as many others have, during my early years. I had indeed a general conviction of the reality of revealed religion, and that I had no lot nor part in it. When, however, my conscience accused me of living without God and without hope in the world, I was usually able to pacify it by promises of future amendment, or by recurring to the plea of inability. Often when I had spent an evening until a late hour in mirth and dancing, when I came to lay my head upon my pillow, the thought of sudden death would intrude into my mind. Such questions as these would often force themselves upon me: 'What if you should die before morning?' 'What if the judgment day should come?' The answer was, 'I am unprepared for either.' These thoughts at times caused me to weep freely. But perhaps when the morning returned, all was forgotten. Although I resolved at some future time to be religious, (for I supposed I could be religious at any time) yet I never fixed that time as near at hand. There always appeared some peculiar obstacles in the way, and some sinful propensities to be indulged, before I could think of being religious.

Thus I lived from year to year, in a state of awful security and forgetfulness of God.

"My conscience frequently accused me of the sinfulness of my heart and conduct; but such were the charms of pleasure, that I could not persuade myself to give them up. Yet while in this vain pursuit after the pleasures of the world, I was often forced to serious reflection. At times, I appeared to myself to be awfully hardened, and have thought, when walking or riding alone on a dark evening, that I really wished a light from heaven to shine around me as it did around Saul, when on his way to Damascus. At other times, I have had such a sense of my miserable condition, that I thought I should be willing to suffer a severe fit of sickness, if it might be the means of bringing me to God. These feelings were, however, only transient, and the moment they subsided, the same rage for vanity would return.

"One reason which induced me to be willing to suffer sickness or some other calamity from the hand of God, was, a foolish dread of what the world would say of me. 'How,' said I to myself, 'should I become religious, could I hold up my head before any of my young companions, who might inquire what was the occasion of my being so dull?' I thought I could never have fortitude enough to tell them I was concerned about my precious soul. What a pitiful excuse for living in sin!

"In the month of November, 1777, God in his holy providence was pleased to take from me my first-born by death; a dear little son, between six and seven months old. This painful event was rendered more distressing, both to me and my dear companion, by the circumstance of my being absent at the time. I had left my family

eight or ten days before, all in usual health; when having accomplished my business, and returning home, I was met by a friend, who informed me that my child was dead and buried.

"As oppressed with grief I rode silently homeward, the thought struck me,—'This is the voice of God to call me to repentance. What excuse can I now have? Under the appearance of mourning for my child, I may become religious, and no one will know it.' Accordingly I set myself about it, and for the first time, attempted to pray in my family. I felt very solemn, and thought I was very sincere. I concluded I should never more yield my heart to vanity as I had done before. My devotion was continued morning and evening; and I believe for the space of two or three weeks, I was never seen to smile. I remember that once I felt much remorse, after having, in an unguarded moment, been surprised into laughter. At the same time indulging serious reflections, I was not unfrequently much affected. But, alas! it was only the sorrow of the world. The impression made upon my mind by the death of a darling babe, began gradually to wear away. In a little time my seriousness was gone, and I returned to my wonted cheerfulness and gaiety.

"All that now remained of my seriousness that had the appearance of religion was, a mere lifeless formality in prayer. I look back with shame and remorse to this period of my life, when, notwithstanding my constant but unmeaning prayers, I lived in the eager pursuit of the vanities of the world, only with perhaps a little more concealment than I had formerly done. I had early imbibed a thirst for honour. I knew this could not be gratified without preserving a fair

reputation. But such was my love of gay company, mirth and dancing, that I went as far as my respect for character would at all permit. I tremble to think of the temptations and snares which then beset my path. But for the restraining power of a merciful God, I had certainly been ruined.

“In the summer of 1780, my mind became at times very uneasy. I had serious thoughts about religion, yet did not feel determined to set about it in earnest. I had a decided conviction that there must be a change of heart, or all the outward forms of religion would be unavailing. I would often ask myself, what is meant by being born again? I remember once having attempted to take refuge in this. It is said, Whosoever believeth that Jesus is the Christ is born of God. I believe that Jesus is the Christ; am I not therefore born of God? But I perceived that my belief had no effect either upon my heart or life. I was also fully aware that Christians possessed something of which I was destitute. They told of joys and sorrows which I had never felt.

“In the month of September God in his holy providence sent two Baptist preachers into the town. They preached several lectures, and spent one Lord’s-day in the neighbourhood. Several persons appeared greatly alarmed by their preaching. I thought they were good men, but too illiterate to edify me. I however felt very solemnly under their preaching, and perceived that others felt yet more than myself. Some professors of religion were very much aroused, and several young persons were very deeply impressed.”

Dr. Baldwin proceeds to mention the increased solemnity which rested upon his mind whilst attending several religious meetings, which

were held about this time in the neighbourhood. The narrative then continues: “In the evening there was to be a conference at a private house. I attended. The meeting was opened by prayer; after which two persons came forward and told what God had done for their souls. One of them, a sensible and well informed man, gave a very striking account of his conversion to God. Almost the whole assembly was in tears. I felt very tenderly, but in a great measure refrained from weeping. Soon, however, after this a moving scene commenced. A very pious man came, and falling down on his knees before me, addressed me as follows—‘Neighbour Baldwin, can you forgive me, can you forgive me, that I have lived so little like a Christian, and that I have set no better an example before you!’ I trembled like Felix, and replied, ‘I have nothing against you more than I have against my own soul.’ He followed these remarks with the most solemn entreaties and feeling exhortations to turn unto God and live. Although in my proud heart I had resolved never to shed a tear in public, all my resolutions were utterly unavailing. In spite of every effort, I trembled and wept, and changed my seat to avoid observation. My extreme agitation, however, soon discovered itself. Several persons spoke to me; many rejoiced and many were affected at seeing that my mind was impressed. When asked to state my feelings, I could only say with Agur, ‘I am more brutish than any man, and have not the understanding of a man.’ I thought I earnestly desired conversion; but how to attain it, how to obtain an interest in Christ, I did not know. I at first apprehended I should in some way have a discovery of Christ on the cross, and that this would give me comfort.

Again I thought I was now so distressed, that God would soon give me relief. I cried; but, alas! all seemed in vain.

“Although I had continued my cold, pharisaical prayers from the time before mentioned, yet till this night I had never conversed with my family on the subject of personal religion. But now I entered with seriousness into the subject; and after disclosing my feelings, expressed my resolution, that let others do what they would, I was determined to seek the Lord. I found much tenderness in attempting to pray before retiring to rest. I had some concern lest these impressions should leave me, and my mind become yet more hardened than before. I awoke before the day dawned, and found my mind still deeply impressed. I cannot say as many have, that I strove to shake off my convictions; on the contrary, my great anxiety was to increase them; for this was the way in which I was looking for deliverance. My distress continuing day and night, I began to hope that God had begun the work, and that he would carry it on. At times I experienced great tenderness, and often both in public and private wept bitterly.

“I was satisfied that my prayers were exceedingly defective. They appeared so sinful, that I thought God would not regard them. But as Christians appeared to be in earnest for me, at times I was encouraged to believe that God would hear them in my behalf. Although I was not called by name, yet I thought I knew when they presented my case before the Lord.* At

one of these seasons of prayer, it seemed to me that my case was wholly neglected. I was ready to say with David, ‘Refuge faileth me, and no man careth for my soul.’ I concluded that if the saints were not permitted to pray for me, my case was desperate. Despondency seized me, and I began to fear that all was over with my soul. Yet at times I could not but hope, that God would at some time or other bring me out of this distress, and that I should yet praise him.

“My distress did not arise so much from the fear of punishment, as from a sense of having abused divine goodness and mercy. All my hopes from any thing in myself seemed to vanish. I had been accustomed to think that I was not so great a sinner as some others, because I had been addicted to no degrading vice. But I now saw that my morality, fair as it had appeared, was most wretchedly defective; and that my prayers had been no better than solemn mockery. I greatly feared that my repentance was not genuine; that it would ultimately prove no more than the workings of a natural heart writhing under the lashings of conscience. Often would I say, What shall I do to be saved? How can I come to Christ? O that some man would guide me! Thus I went mourning from day to day as without the light of the sun. The world had lost its charms. The pleasures that had heretofore appeared so fascinating, now seemed so extremely insipid, that I wondered I could ever have thought so highly of them. They not only appeared empty and trifling, but to a great degree disgusting.

special subject of prayer. This agreement was formed while he was yet thoughtless, and we may well suppose that their desires were strengthened when they saw so pleasing a hope of their fulfilment.

* In this supposition it is probable that the author was not mistaken. An aged minister by whom Dr. Baldwin was baptized, once mentioned that several Christians in the neighbourhood, observing his promising talents and amiable disposition, had agreed together to make his conversion a

“After spending an anxious and almost sleepless night, I arose just after the dawning of the day, and resolved once more to pray. I said with Jonah, ‘I will look again towards his holy temple.’ I knelt down, and in a few broken sentences, tried to send my cries to the mercy seat. I felt convinced that I had done nothing to merit the divine favour, nor could I do any thing though I were eternally to perish. This I thought I confessed to the Lord; and as my last refuge, endeavoured to cast myself upon the mercy of God. During this day I felt less anxiety than I had done for many days before. Sometimes I hoped I had given myself to God, and sometimes I feared that my convictions were wearing off, and that I should return again unto folly.

“Just in the twilight of the same day, I had occasion to walk to a neighbour’s house about a quarter of a mile distant. As I walked, a new train of thought occupied my mind. How happy, thought I, are the angels! They are happy because they are holy, and have never sinned. How unhappy I am on account of sin! My thoughts now ran back to Adam in the garden. I thought I would have given the world had it been at my command, if he had never sinned; then I should not have been a sinner. But now I felt myself a dreadful sinner, and could see no way by which I could be made holy. At the same time I was convinced, that unless I were made holy I could never be made happy. It appeared that I had a great something to do; what it was or how to do it I knew not. Immediately as I walked, this passage of scripture came powerfully into my mind,—‘Behold the Lamb of God, which taketh away the sin of the world.’ A gleam of hope seemed to come

from these words. But I thought they were only words which I had read, and were now suggested by my imagination. They seemed to be repeated the second time.—‘Behold the Lamb of God, which taketh away the sin of the world.’ The effect was overwhelming. In an instant, the great plan of mercy through the atonement of Christ was astonishingly opened to my view. He appeared to be just such a Saviour as I needed. I saw that by his atonement he had (so far as an atonement could do it) ‘*taken away the sin of the world.*’ What, said I to myself, is it only to believe in Jesus Christ in order to be saved? It appeared almost too free and too glorious. It seemed impossible that it should be true. But the more I reflected, the more clear it appeared that this was the Gospel method of salvation. I could not help taking hold of it, and thought I saw in it a glorious consistency with the attributes of God.

“My mind now became calm, but not transported. It occurred to me that this was not such a conversion as I had been looking for. I had expected my distress to be increased until I should see myself hanging, as it were, over everlasting burnings, and that then I should have some discovery of the Saviour; but in what way I knew not. Those sweet words would still recur to my mind,—‘Behold the Lamb of God, which taketh away the sin of the world.’ The gracious invitations of the Gospel, such as Isaiah lv. 1. ‘Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come; yea, come, buy wine and milk, without money and without price,’ appeared exceedingly precious. The more I reflected, the more was I lost in wonder and astonishment in contemplating the riches of grace. The

Saviour now began to appear precious to me. Yet I was exceedingly afraid that I should be deceived.

"A short time afterwards, being asked at a conference meeting to relate my religious feelings, I complied; and though honestly, yet with much fear and trembling, I proceeded to state what I had experienced. Christians rejoiced, and anxious sinners wept. I was called upon in the course of the evening to pray. I attempted, and was blessed with some degree of freedom. Seeing some persons who had been for some time anxious, I could not refrain from addressing them. They were asking, 'What shall we do to be saved?' I replied, 'Believe on the Lord Jesus Christ and you shall be saved.' I then thought I could tell them so that they would believe. But after stating to them my views of that wonderful declaration. — 'Behold the Lamb of God, which taketh away the sin of the world,' I could not perceive that they were affected by it. It seemed to me that every one now could believe, and I wondered that I had never believed before. I seldom afterwards attended meeting without taking some part in the public exercises, until I was solemnly set apart to the work of the ministry.

"It may be proper here to observe, that previous to my religious concern, I had, with the advice of several friends, determined to enter upon the study of the law. Two gentlemen, one of whom had been States' Attorney in Connecticut, the other a practitioner in law, kindly engaged me their assistance, and furnished me with books. I had already read a number, and was reading Blackstone's Commentaries when my attention was arrested. I was obliged to lay them aside, but with the expectation of resuming them after my impres-

sions had subsided. I made several attempts to resume them, but now found it utterly in vain. My attention was wholly engrossed with another subject, although I do not recollect that I thought of preaching. I have since, however, had reason to believe that the impression was very general upon the minds of the people, that I should at some time or other become a minister of the Gospel. As there was no settled minister in the town at this time, I was constantly called upon to take some part in all the religious meetings. I however felt a great diffidence in speaking, unless when requested by some of the elder brethren.

(To be continued.)

SIX LETTERS TO DR. RYLAND, WRITTEN BY MR. FULLER, IN THE YEAR 1803, RESPECTING HIS CONTROVERSY WITH MR. BOOTH.

LETTER III. On Substitution.

Jan. 12, 1803.

MY DEAR BROTHER,
WHETHER Christ laid down his life as a *substitute* for sinners, was never a question with me. All my hope rests upon it; and the sum of my delight in preaching the Gospel consists in it. If I know any thing of myself, I can say of Christ crucified for us, as was said of Jerusalem: "If I forget thee, let my right hand forget; if I do not remember thee, let my tongue cleave to the roof of my mouth!"

I have always considered the denial of this truth as being of the essence of Socinianism. Mr. B. professes, "in his juvenile years, never to have hoped for salvation but through a vicarious sacrifice." But if he allow himself to have believed this doctrine when he was an Arminian, it is rather singular that I, who am *not* an Arminian, as he himself acknowledges, should

be charged with denying it. I could not have imagined, that any person whose hope of acceptance with God rests not on any goodness in himself, but entirely on the righteousness of Christ, would have been accounted to disown his substitution. But perhaps Mr. B. considers "a *real and proper* imputation of our sins to Christ," by which he seems to mean their being *literally transferred* to him, as essential to this doctrine; and if so, I acknowledge I do not at present believe it.

For Christ to die as a substitute, if I understand the term, is the same thing as his dying *for us*, or *in our stead*, or that *we should not die*.

The only question on which I ought to have been interrogated, is, "The persons for whom Christ was a substitute; whether the *elect only*, or *mankind in general*?" On this question I will be as explicit as I am able.

Were I asked concerning the Gospel when it is first introduced into a country, *For whom was it sent*? I should answer, if I had respect only to the revealed will of God, and so, perhaps, would Mr. B., It is sent for men, not as elect, or as non-elect, but as sinners. It is written and preached, "that they might believe that Jesus is the Christ, the Son of God; and that believing, they might have life through his name." But if I had respect to the secret will, or appointment of God as to its application, I should say, If the divine conduct in this instance accord with what it has been in other instances, he hath visited that country, "to take out of them a people for his name."

In like manner concerning the death of Christ. If I speak of it *irrespective of the purpose of the Father and the Son, as to the objects who should be saved by it*,

merely referring to what it is in itself sufficient for, and declared in the Gospel to be adapted to, I should think that I answered the question in a scriptural way by saying, It was for *sinners as sinners*: but if I have respect to the *purpose* of the Father in giving his Son to die, and to the *design* of Christ in laying down his life, I should answer, *It was for the elect only*.*

In the *first* of these views, I find the apostles and primitive ministers (leaving the consideration of God's secret purposes, as a matter belonging to Himself, not to them) addressing themselves to sinners without distinction, and holding forth the death of Christ, as a ground of faith to all men. On this principle, the servants sent forth to bid guests to the marriage-supper were directed to invite them, saying, "Come, **FOR** *all things are ready*." On this principle the ambassadors of Christ besought sinners to be reconciled to God, "**FOR**" (said they) "he hath made Him to be sin for us,

* The distinction between what the atonement of Christ is in itself *sufficient for*, and what it is as *applied*, under the sovereign will of God, is made by Dr. Owen, as well as many others. Speaking of "the dignity, worth, or infinite value of the death of Christ," he ascribes it partly to "the dignity of his person, and partly to the greatness of his sufferings. And this," he adds, "sets out the innate, real, true worth and value of the blood-shedding of Jesus Christ: this is its own true internal perfection and sufficiency. That it should be *applied* unto any, made a price for them, and become beneficial to them, according to the worth that is in it, is external to it, doth not arise from it, but merely depends upon the intention and will of God." And it is on this ground that Dr. O. accounts for the propitiation of Christ being set forth in general and indefinite expressions—and for "the general proffers, promises, and exhortations made for the embracing of the fruits of the death of Christ, even to them who do never actually perform it." — *Death of Death, &c.* Book iv. Ch. 1.

who knew no sin, that we might be made the righteousness of God in Him."

In the *last* view, I find the apostles ascribing to the purpose and discriminating grace of God all their success; and teaching believers to ascribe every thing that they were, or hoped to be, to the same cause; addressing them as having been before the foundation of the world, the objects of his *love* and *choice*; the *children* or *sons*, whom it was the design of Christ, in becoming incarnate, to bring to glory; the *church* of God, which he purchased with his own blood, and for which he gave himself, that he might sanctify, and cleanse it, and present it to himself.

If it be a proper definition of the substitution of Christ, that he died *for*, or *in the place of others*, that *they should not die*, this as comprehending the designed end to be answered by his death, is strictly applicable to none but the elect: for whatever ground there is for sinners, as sinners, to believe and be saved, it never was the design of Christ to impart faith to any others, than those who were given him of the Father. He therefore did not *die* with the intent that any others *should not die*.

Whether I can perfectly reconcile these statements with each other, or not, I believe they are both taught in the Scriptures: but I acknowledge that I do not at present perceive their inconsistency. The latter Mr. B. will admit; and as to the former, I am quite at a loss what to make of his concessions; if they do not include it. According to the best of my recollection, he acknowledged to me that *he believed the atonement of Christ to be sufficient for the whole world, as well as I; and that if one sinner only were saved consistently with justice, it re-*

quired to be by the same all-perfect sacrifice. So, I am certain, I understood him. Now, if it be acknowledged that the obedience and death of Christ was a substitution of such a kind as to be equally required for the salvation of one sinner, as for many — is not this the same thing as acknowledging that atonement required to be made for *sin*, as *sin*; and being made, was applicable to *sinners*, as *sinners*? In other words, is it not acknowledging, that God redeemed his elect by an atonement in its own nature adapted to all, just as he calls his elect by a Gospel addressed to all?

If the speciality of redemption be placed in the atonement *itself*, and not in the sovereign *will of God*, or in the design of the Father and the Son, with respect to the persons to whom it shall be applied, it must, as far as I am able to perceive, have proceeded on the principle of *pecuniary* satisfactions. In them the payment is proportioned to the amount of the debt; and being so, it is not of sufficient *value* for more than those who are actually liberated by it: nor is it true in these cases, that the same satisfaction is required for one as for many. But if such was the satisfaction of Christ, that nothing less was necessary for the salvation of one, nothing more could be necessary for the salvation of the whole world, and the whole world might have been saved by it, *if it had accorded with sovereign wisdom so to apply it.* It will also follow, that if the satisfaction of Christ was in *itself* sufficient for the whole world, there is no further propriety in such questions as these — "Whose sins were imputed to Christ? For whom did he die as a substitute?" Than as they go to inquire who were the persons *designed* to be saved by him? That

which is equally necessary for one as for many, must, in its own nature, be equally sufficient for many as for one; and could not proceed upon the principle, of the sins of some being laid upon Christ, rather than others, any otherwise than as it was the *design* of the Father and the Son, through one all-sufficient medium, ultimately to pardon the sins of the elect, rather than those of the non-elect. It seems to me as consonant with truth, to say, a certain number of Christ's acts of obedience are literally transferred to us, as that a certain number of our sins are literally transferred to him. In the former case, his own undivided obedience, stamped as it is with divinity, affords a ground of justification to any number of believers: in the latter, his own atonement, stamped also as it is with divinity, is sufficient to pardon any number of sins, or sinners. Yet as Christ did not lay down his life but by *covenant*; as the elect were given to him, to be as the *travail of his soul, the purchase of his blood*; he had respect in all that he did and suffered, to this recompence of reward. It was for the covering of *their* transgressions, that he became obedient unto death. To them his substitution was the same *in effect*, as if their sins had by number been literally transferred to him. I am not aware that any principle that I hold is inconsistent with Christ's laying down his life by *covenant*, or with his being the *surety* of that covenant, pledging himself for the *certain* accomplishment of whatever he undertook; as, that all that were given him should come to him, should not be lost, but raised up at the last day, and be presented without spot and blameless. All this I suppose to be included in the *design* of the Father and the Son; or, in the

sovereign application of the atonement.

It has been objected, though not by Mr. B., "how does the sufficiency of Christ's death afford ample ground for general invitations, if the *design* was confined to the elect people? If the benefits of his death were never *intended* for the non-elect, is it not just as inconsistent to invite them to partake of them, as if there were a want of sufficiency? This explanation seems to be no other than *shifting the difficulty*."

To this I answer:—

(1.) It is a fact, that the Scriptures rest the general invitation of the Gospel upon the atonement of Christ. 2 Cor. v. 19—21. Matt. xxii. 4. John iii. 16.

(2.) If there were not a sufficiency in the atonement for the salvation of sinners, and yet they were invited to be reconciled to God, they must be invited to what is *naturally impossible*. The message of the Gospel would in this case be as if the servants who went forth to bid the guests, had said, "Come," though in fact nothing was ready, if many of them had come.

(3.) If there be an objective fulness in the atonement of Christ sufficient for any number of sinners, were they to believe in Him, there is no other impossibility in the way of any man's salvation, to whom the Gospel comes, than what arises from the state of his own mind. The intention of God not to remove the impossibility, and so not to save him, is only a resolution to withhold, not only that which he was not obliged to give, but that which is never represented as *necessary to the consistency of exhortations and invitations to a compliance*. I do not deny that there is a *difficulty*; but it belongs to the general subject of recon-

ciling the purposes of God and the agency of man: whereas in the other case, God is represented as inviting sinners to partake of that which does not exist, and which therefore is naturally impossible. The one, while it ascribes the salvation of the believer, in every stage of it, to mere grace, renders the unbeliever inexcusable, which the other, I conceive, does not.

Such, as well as I am able to explain them, are my views of these important subjects. I may be mistaken in some particulars: and if so, I should be happy to receive further light from any one. But till I do, I shall not think the worse of what I have written, for the names by which it may be stigmatized. I am, affectionately yours,
A. F.

LETTER IV. *On Change of Sentiment.*

Jan. 8, 1803.

MY DEAR BROTHER,

Mr. B. in his letter to you of Dec. 6. expresses his persuasion that "I could not now oppose *Philanthropos* as I formerly did; we being more nearly agreed, than we were twelve or fifteen years ago." When I wrote my reply to *Philanthropos*, I acknowledged that I had read and thought but little on the subject, and therefore engaged in that controversy with considerable reluctance. Were I to write it over again, there would, doubtless, be several alterations. I might understand some passages of Scripture differently, might demur upon a few of the arguments used to establish my leading principles, and upon some few of the answers to *Philanthropos*; but *the leading principles themselves* I do still approve. If a new edition were wanted, I should have no other objection than what arises from the

above particulars, to reprint it as it is. I fully own that my views of particular redemption were altered by my engaging in that controversy; but what alteration there was, was *before* I published my reply. The truth is, I tried to answer my opponent without considering the *sufficiency* of the atonement in itself considered, and of its being the ground of Gospel invitations; but I could not.

I found not merely his reasonings, but the Scriptures themselves standing in my way. After some serious thought upon the subject, therefore, I formed my judgment: and it was some relief to find all the *old* Calvinists defending the doctrine upon the same ground.

I conceded to my opponent, that the death of Christ in *itself* considered, *i.e.* irrespective of the *design* of the Father and Son as to its application, was sufficient for all mankind; that a way was opened by which God consistently with his justice could forgive any sinner whatever, that returns to him by Jesus Christ; that if the whole world were to believe in Him, none need be sent away for want of a sufficiency in his death, to render his pardon and acceptance consistent with the rights of justice (pp. 64, 65.); and this is all that I should consider now. This is the whole of what I meant in the second edition of *The Gospel worthy of all Acceptation*, by "the peculiarity of redemption, consisting not in its insufficiency to save more than are saved, but in the sovereignty of its application." If more be conveyed by this sentence than the above, it conveys what I never intended; but I am not able to perceive that it does.

That for which I then contended was, that Christ had an absolute and determinate design in his death to save some of the human race,

and not others; and were I engaged in a controversy with Philanthropos now, I should contend for the same thing. I then placed the peculiarity of redemption wholly in the *appointment* or *design* of the Father and the Son, which, if I understand my own words, is the same thing as placing it in "the sovereignty of its application." As my views of particular redemption were somewhat changed between my writing the first edition of *The Gospel worthy of all Acceptation*, and my *Reply to Philanthropos*, it was right when publishing a second edition of the former work, to render it consistent with the latter, as well as with my then present sentiments.

In the course of twelve or fifteen years, there are few if any thinking men, but what see reason to change their sentiments in some particulars. What I have here stated on *Imputation*, may not be the ideas which I entertained at that distance of time, though I do not recollect to have written any thing upon it; yet, to the best of my remembrance, I thought that in God's charging our sin on Christ, and placing His righteousness to our account, he reckoned of things *as they were*; as Dr. Crisp pleads (*Sermons*, p. 280.) though how it was I could form no idea. I did not perceive at that time, that imputation and transfer were not the same thing. In short, I had never closely considered the subject. The same might be said of some things which I have written in *The Gospel its own Witness*, P. ii. ch. iv. as whether the satisfaction of Christ proceeded on the principle of commercial or of moral justice? And whether it was an event admissible in course of ordinary distributive justice, or an extraordinary expedient, devised by Infinite Wisdom, answering all the ends of moral

government, and so comporting with the *spirit* of the law, though not required, or admitted by the *letter* of it?

In answering the objection of the infidel against the atonement, that it represented divine justice as proceeding on the same principle in criminal cases as in cases of debt and credit, indifferent to the object, so that the punishment was but inflicted, I must either acquiesce, or endeavour to repel it. Had I acquiesced, and maintained with Dr. Crisp, "that justice as a blood-hound follows the scent of blood, and seizes wherever it finds blood;"* in other words, that it is indifferent to justice who it punishes, provided it does but punish; whether it be the transgressor, or one who condescends to have his transgressions imputed to him; had I acquiesced, I say, in this, how could I have disproved his calumny, that "what is called justice is not justice, but indiscriminate revenge?" These subjects were seriously examined, with no other design than to obtain just views of evangelical truth, and to vindicate it against its adversaries. If in any instance I have betrayed it, I hope I should, on discovering it, be very sorry. The grounds on which I have attempted to vindicate the atonement, do not appear to me to bear injuriously upon any other doctrine of the Gospel, nor upon the leading principles in my former publications. So far from considering what I wrote of late as subversive of them, I always supposed it went to confirm them. They operate, I admit, against that notion of particular redemption, which places it not in the *design* of the Father in giving his Son, nor of the Son in laying down his life; but in the number of sins and

*. Serm. p. 274.

sinner for which his sufferings sufficed as an atonement; but this in my account is no part of evangelical truth; and by the acknowledgment of Mr. B., that *the same sacrifice is necessary for the salvation of one sinner as for many*, it would seem to be none in his. I am, affectionately yours,

A. F.

LETTER V. On Calvinism.

Jan. 18, 1803.

MY DEAR BROTHER,

WHEN I had assured Mr. B., in my letter of July 7, 1802, that I did not deny either Imputation or Substitution, but merely the *sense* in which he held them, he writes in answer, "That he is not aware of his either understanding or using those terms in a sense which is not common among CALVINISTS." And in his letter to you, of Dec. 6, while he acquits me of being an *Arminian*, he says, "It is to me, beyond a doubt, that he (Mr. F.) does *not* hold the doctrine of Substitution, and of Imputation, as CALVINISTS have commonly done, and still continue to do." The amount is, that at least in these particulars, Mr. B. is a Calvinist, and I am not. If this be true, it does not follow that I deny substitution or imputation. Mr. B. says, "that in his juvenile years, he never hoped for salvation but through a vicarious sacrifice." If then he could believe this doctrine while an *Arminian*, surely I might be allowed to believe it, who, as he acknowledges, am *not* an *Arminian*. But passing this, Mr. B.'s views on these subjects may, for aught I know, be more consonant with those of the general body of persons called Calvinists, than mine. All the high Calvinists will doubtless agree with him, and disagree with me, so far as they know our sentiments; but it does not

appear to me, that his opinions on either of the subjects in question, are those of *Calvin*, or of Calvinists during the sixteenth century. I do not pretend to have read so much of either as he has: but from what I have seen, so it appears to me. The quotations that have already been made from Calvin, prove that he had no other notion of imputation than that of the righteousness of Christ being reckoned to us "*as if it were our own*," and of our sins being so reckoned to Christ, that "*as the very guilty person himself, he suffered all the punishment that should have been laid upon us*." I should think it were manifest from this, that he did not believe in a "real or proper" imputation, in either case; nor in Christ's being really guilty, and as such *punished*. All he pleads for is, that "*he felt all the tokens of God when he is angry, and punisheth*;" and this is precisely what I believe.

With respect to *substitution*, from what I have read of Calvin, he appears to have considered the death of Christ, as affording an offer of salvation to sinners, without distinction; and the peculiar respect which it bore to the elect, as consisting in the sovereignty of its application, or in God's imparting faith and salvation through it, to them, rather than to others, as it was his own design to do. To this effect is his comment on John iii. 16, God so loved the world, that he gave his only-begotten Son, that whosoever believeth, &c. "This" (says he) "is a singular commendation of faith, that it delivereth us from eternal destruction. For his meaning was plainly to express that though we seem to be born to death, yet there is certain deliverance offered in the faith of Christ: so that death, which otherwise hangeth over our

heads, is nothing to be feared. He added also the universal note (whosoever), both that he may invite all men in general to the participation of life, and cut off all excuse from unbelievers. To the same end tendeth the term 'world;' for though there be nothing found in the world, that is worthy of God's favour, yet he sheweth that he is favourable to the whole world, when he calleth all men without exception to the faith of Christ. Let us remember, however, that though life is promised to all who shall believe in Christ, so commonly, that yet faith is not common to all men; for though Christ lieth open to all men, yet God doth only open the eyes of the elect, that they may seek him by faith."

The Calvinists who met at the SYNOD OF DORT, have expressed their judgment on redemption in nine propositions. Were they not too long for transcription, I would insert the whole. The following extracts, however, will sufficiently express their sentiments on the points in question. "The death of the Son of God is the only and most complete sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world.* The promise of the Gospel is, that whosoever believeth in Christ crucified, shall not perish, but have eternal life: which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all nations and indivi-

duals, to whom God in his good pleasure sends the Gospel. The reason why many who are called by the Gospel do not repent and believe in Christ, but perish in unbelief, is not through any defect or insufficiency in the sacrifice of Christ offered upon the cross, but through their own fault."—"All those who truly believe, and by the death of Christ are delivered and saved, have to ascribe it to the grace of God alone, which he owes to no one, and which was given them in Christ from eternity."—"The gracious *will* and *intention* of God the Father was, that the life-giving and saving efficacy of his Son's death *should exert itself in all the elect, to endue them alone with justifying faith, and thereby infallibly bring them to salvation.*"*

I would not wish for words more appropriate than the above to express my sentiments. If Mr. B.'s views accord with them, there can be no material difference between us. But, if I be not mistaken, Mr. B. holds the substitution of Christ in a way that does *not* admit of "the *command* to repent and believe being promiscuously addressed to all." I have never been able to learn, however, from his writings, preaching, or conversation, after all that has been said about sinners as sinners being *warranted* to believe, that he even exhorts them to it; or avows it to be the *command* of God that they should repent and believe, in such a manner as is connected with salvation. Now what is it, but his ideas of imputation and substitution, that can be the cause of this hesitation? I call it *hesitation*, because I never heard or saw any thing in him that amounted to a *denial* of it. Yet he does not

* I question if any such concession as this can be found in the writings of Dr. Gill, or Mr. Brine, from whom the High-Calvinists seem to have taken their views. Neither of these writers considered the Gospel as addressed to sinners *as sinners*, but *as sensible sinners*; and their ideas of the atonement were calculated to such preaching.

* Acta Synod. Dordrecht. Sess. 136. pp. 250.

avow it, though he well knows it was avowed by Calvin, and all Calvinists, for more than a century after the Reformation. They held the doctrines of imputation and substitution so as to feel at liberty to exhort sinners, without distinction, to repent and believe in Christ: Mr. B. *does not*. Have I not a right then to infer, that his ideas of these doctrines are different from theirs, and that what is now called Calvinism is not Calvinism?

I could extract similar sentiments with the above, from many able Calvinistic writers in the seventeenth century: but I think these are sufficient.

The sentiments which I oppose do not appear to me to be CALVINISM, but CRISPISM. I never met with a single passage in the writings of Calvin on this subject, that clashed with my own views: but in Dr. Crisp I have. He considers God, in his charging our sins on Christ, and accounting his righteousness to us, as reckoning of things *as they are*: (Sermons, p. 280.) "Hast thou been an idolater" (says he), "a blasphemer, a despiser of God's word, a profaner of his name and ordinances, a thief, a liar, a drunkard? If thou hast part in Christ, all these transgressions of thine become *actually* the transgression of Christ, and so *cease to be thine*; and thou ceasest to be a transgressor from that time they were laid upon Christ, to the last hour of thy life: so that now thou art *not* an idolater, a persecutor, a thief, a liar, &c. thou art *not* a sinful person. Reckon whatever sin you commit, whereas you have part in Christ, you are all that Christ was, and Christ is all that you were." (p. 270.) If this be true, all the confessions of good men, recorded in the Scriptures, that they *were* sinners, and deserv-

ing of death, were not only unnecessary, but owning what was not true. Dr. Crisp does not pretend that Christ *actually committed* sin, nor deny that believers committed it: but while he makes our sins to become "*actually* the transgressions of Christ," and teaches that they "*cease to be ours*," he undermines all ground for confession, or repentance.

Whatever reasonings we may give into, there are certain times in which conscience will bear witness, that notwithstanding the imputation of our sins to Christ, *we are actually the sinners*, and not He; and I should have thought, that no good man could have gone about gravely to overturn its testimony. Far be it from me to wrest the words of any writer, however ill expressed, to a meaning which he does not hold: but when I read as follows, what other conclusion can I draw? "Believers *think* that they find their transgressions in their own consciences, and they *imagine* that there is a sting of this poison still behind, wounding of them; but beloved, if this principle be received for a truth — that God hath laid thine iniquities on Christ — how can thy transgressions, belonging to Christ, be found in thy heart and conscience? Is thy conscience Christ?" (p. 269.)

Perhaps no man ever went further than Dr. Crisp in his attempts at consistency: and admitting his principle, I am not able to deny his conclusions. To have been perfectly consistent, however, he should have proved that all the confessions and lamentations of believers, recorded in Scripture, arose from their being under the *mistake* which he labours to rectify; viz. *thinking* that sin did not cease to be theirs, even when under the fullest persuasion that the Lord would not impute it to them, but

would cover it by the righteousness of his Son.

If Christ be "actually" the transgressor, and our transgressions, being laid upon him, "cease to be ours," God cannot be offended with us for any thing we do; nor ought we to be offended, one should think, with one another. Our displeasure ought to terminate on the person to whom the offence actually belongs, be it whom it may.

What Mr. B. may think of these sentiments, I know not. For my part, without approving of the Neonomianism which was afterwards opposed to them, I account them, to use the softest term, gross extravagance.

Yet if this be not what he means by a *real* and *proper* imputation, (I mean when pursued to its just consequences), I have yet to learn what that doctrine is. I am, affectionately yours, A. F.

LETTER VI. *Baxterianism.*

Jan. 22, 1803.

MY DEAR BROTHER,

Mr. B. in his letter to you of Dec. 6, 1802, though he acquits me of Antinomianism, yet ventures to say; "That I appear to him to have adopted some of the *leading peculiarities of Mr. Rd. Baxter.*" I wish he had named them: I would in that case have frankly owned whether I approved or disapproved. As it is, I have been constrained to do what I never did before, look over such polemical pieces of that writer as I could procure. I have found this, I confess, an irksome task. I endeavoured to procure his *Aphorisms on Justification*, but could not. All I could get of a polemical kind were his treatise on *Universal Redemption*, and *Four Disputations*

on *Justification*. I have bestowed two days upon them, but cannot say that I have read them through. They are so circuitous, and full of artificial distinctions, and obscure terms, that I could not in many cases come at his meaning, nor could I have read them through without making myself ill.

It is true, I have found several of my own sentiments maintained by Mr. Baxter. He speaks of salvation by a substitute, as being a measure, rather "above law," than according to it, and of satisfaction being made to the *lawgiver*, rather than to the *law*." If he means any thing more by this, than what I have said in Lett. iv. I have no concern in it: and this for substance is allowed by Dr. Owen, in his answer to Biddle (p. 512.) He pleads also, that the faith by which we are justified includes a submission of heart to Christ, IN ALL HIS OFFICES, or A RECONCILIATION to God; and consequently, that a sinner when justified, *though ungodly* in the eye of the law, yet is not so in the eye of the Gospel, or in our common acceptance of the term. In this I agree with him. It appears to me, however, that though it be essential to the *genuineness* of faith, to receive Christ in every character he sustains, so far as it is understood; yet, believing for Justification has a special respect to Christ's obedience unto death; with which God is well pleased, and of which our justification is the reward.

Mr. Baxter pleads for "Universal Redemption:" I only contend for the *sufficiency* of the atonement in itself considered, for the redemption and salvation of the whole world; and this affords a ground for a universal invitation to sinners to believe; which was maintained by Calvin, and all the

old Calvinists. I consider redemption, as inseparably connected with eternal life, and therefore as applicable to none but the elect, who are redeemed from *among* men.

Mr. Baxter considered the Gospel as a *new law*, taking place of the original law under which man was created; of which faith, repentance, and sincere obedience, were the requirements: so, however, I understand him. But these are not my sentiments: I believe, indeed, that the old law as a *covenant*, is not so in force, as that men are now required to obey it *in order to life*; on the contrary, all such attempts are sinful, and would have been so, though no salvation had been provided. Yet the precept of it is immutably binding, and the curse for transgressing it remains on every unbeliever. I find but little satisfaction in Mr. Baxter's disputation on *Justification*. He says a great deal about it, distinguishing it into different stages, pleading for evangelical works, as necessary to it, &c. &c. Sometimes he seems to confine the *works* which Paul excluded from Justification to those of the common law ("the burthensome works of the Mosaical law," these are his words), and to plead for what is moral, or as he would call it, "evangelical." Yet he disavows all works, as being the *causes*, or *grounds*, on *account of which* we are justified; and professes to plead for them only as "concomitants;" just as we say repentance is necessary to forgiveness, and faith to justification, though neither are the *considerations* moving God to bestow those blessings. In short, I find it much easier to express my own judgment on Justification, than to say wherein I agree or differ with Mr. Baxter. I consider justification to be God's graciously pardoning our sins, and

accepting us to favour; exempting us from the curse of the law, and entitling us to the promises of the Gospel; not on account, or in consideration of any holiness in us, ceremonial or moral, before, in, or after believing; but purely in reward of the vicarious obedience and death of Christ, which on our believing in him, is imputed to us, or reckoned as if it were ours. Nor do I consider any holiness in us to be necessary, as a concomitant to justification, except what is necessarily included in believing.

Mr. Baxter writes as if the unconverted *could do something towards their conversion*, and as if *grace were given to all, except those who forfeit it by wilful sin*. But no such sentiment ever occupied my mind, or proceeded from my pen. Finally: Mr. Baxter considers Calvinists and Arminians as reconcilable, making the difference between them of but small amount. I have no such idea: and if on account of what I have here, and elsewhere avowed, I were disowned by my present connections, I should rather choose to go through the world alone, than be connected with them. Their scheme appears to me, to undermine the doctrine of salvation by grace only, and to resolve the difference between one sinner and another into the will of man, which is directly opposite to all my views and experience. Nor could I feel a union of heart with those who are commonly considered in the present day as *Baxterians*, who hold with the Gospel being a new remedial law, and represent sinners as contributing to their own conversion.

The greatest, though not the only instruction that I have received from human writings, on these subjects, has been from PRESIDENT EDWARDS'S *Discourse on Justification*. That which in me

has been called "a strange or singular notion" of this doctrine, is stated at large, and I think clearly proved by him under the third head of that discourse, pp. 86—95.

Here, my dear brother, I lay down my pen. Reduced as I am to the awkward necessity (unless I wish to hold a controversy with a man deservedly respected, and who is just going into his grave) of making a *private* defence against what is become a *public* accusa-

tion, I can only leave it to Him who judgeth righteously, to decide whether I have been treated fairly, openly, or in a manner becoming the regard which one Christian minister owes to another. If what I have written contain any thing injurious to the truth, may the Lord convince me of it! And if not, may He preserve me from being improperly moved by the frowns of men! I am, as you know, your affectionate brother,
A. F.

SCRIPTURE PARALLELISM.

No. III.

Romans ii. 2—16.

2. BUT we are sure that the judgment of God is according to truth against them which commit such things. 3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shall escape the just judgment of God? 4. Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance? 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; 6. Who will render to every man according to his deeds: 7. To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life; 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, 9. Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11. For there is no respect of persons with God. 12. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. 13. (For not the hearers of the law are justified before God, but the doers of the law shall be justified: 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another,) 16. In the day when God shall judge the secrets of men, by Jesus-Christ, according to my Gospel.

In this passage, as it now stands, there is a great degree of intricacy and perplexity. Our translators obviously felt themselves unable to throw it into simplicity of form, or lucidness of arrangement; and have therefore left a large portion of it, ver. 5—11, in unbroken continuity, upon a system of punctuation totally incompatible with any intelligible method of composition. How much advantage it derives from an arrangement on the principles of parallelism, may perhaps best appear from an immediate exhibition of it in that form.

2. But we are sure that the judgment of God is according to truth,
Against them which commit such things;
3. And thinkest thou this, O man,
That judgest them which do such things,
And doest the same,
That thou shalt escape the judgment of God?
[suffering,
4. Or despisest thou the riches of his goodness, and forbearance, and long
Not knowing that the goodness of God leadeth thee to repentance?
5. But, after thy hardness and impenitent heart,
Treasur'est up unto thyself wrath,
Against the day of wrath,
And revelation of the righteous judgment of God?
6. Who will render to every man according to his deeds,
7. To them who, by patient continuance in well doing;
Seek for glory, and honour, and immortality,
Eternal life;
8. But to them that are contentious,
And do not obey the truth, but obey unrighteousness,
Indignation and wrath.
9. Tribulation and anguish upon every soul of man that doeth evil,
Of the Jew first, and also of the Gentile;
10. But glory, honour, and peace to every man that worketh good,
To the Jew first, and also to the Gentile:
11. For there is no respect of persons with God.
12. For as many as have sinned without law,
Shall also perish without law;
And as many as have sinned in the law,
Shall be judged by the law.
13. For not the hearers of the law are just before God,
But the doers of the law shall be justified.
14. For when the Gentiles, which have not the law,
Do by nature the things contained in the law,
These having not the law,
Are a law unto themselves;
15. Which shew the work of the law written in their hearts,
Their conscience also bearing witness,
And their thoughts, the mean while, accusing, or
Else excusing one another!
16. In the day when God shall judge the secrets of men,
According to my Gospel,
By Jesus Christ.

Those who are acquainted with the parallel method of arrangement, will perceive that the passage is here made to consist of one principal, and two subordinate, or parenthetical portions. The principal one contains the main proposition which the apostle means to assert, and is formed by the six lines beginning first on the left hand.

But we are sure that the judgment of God is according to truth,
Against them which commit such things,

Who will render to every man according to his deeds,
 In the day when God shall judge the secrets of men,
 According to my Gospel,
 By Jesus Christ.

The subordinate portions are distinguished by the lines commencing further to the right hand, and will be found to consist, either of argumentative discussion, explanatory statement, or pathetic appeal, connected with the topic which immediately precedes. The apostle sets out with asserting the certainty of a future judgment, and suspends the progress of his affirmation, in order to address the conscience and the heart.

We are sure that the judgment of God is according to truth,
 Against them which commit such things.

And thinkest thou this, O man,
 That judgest them which do such things,
 And doest the same,
 That thou shalt escape the judgment of God ?

Or despisest thou the riches of his goodness, and forbearance, and long suffering,
 Not knowing that the goodness of God leadeth thee to repentance ?

But, after thy hardness and impenitent heart,
 Treasurest up unto thyself wrath,
 Against the day of wrath,
 And revelation of the righteous judgment of God ?

He then resumes his proposition, and advances another step, declaring that, in the judgment to come, God will render to every man according to his deeds ; upon which he again stops, to amplify and explain.

We are sure that the judgment of God is according to truth,
 Against them which commit such things,
 Who will render to every man according to his deeds.

To them who, by patient continuance in well doing,
 Seek for glory, and honour, and immortality,
 Eternal life ;

But to them that are contentious,
 And do not obey the truth, but obey unrighteousness,
 Indignation and wrath.

Tribulation and anguish upon every soul of man that doeth evil,
 Of the Jew first, and also of the Gentile :

But glory, honour, and peace, to every one that worketh good,
 To the Jew first, and also to the Gentile ;
 For there is no respect of persons with God.

Before noticing the remainder of this portion, it may be better to explain the structure of what is now before us. In the new matter which the writer has brought forward, there are two ideas ; the one is that, in judgment, God will render to mankind *according to their deeds* ; and the other, that he will do so *to every man*. Both these ideas are resumed in these two clauses, in the inverse order of their

introduction ; the second, first, and the first, last ; as may appear more clearly by the following arrangement.

1. Who will render to mankind *according to their deeds*.

To them who, by patient continuance in well doing,
Seek for glory, and honour, and immortality,
Eternal life ;
But to them that are contentious,
And do not obey the truth, but obey unrighteousness,
Indignation and wrath.

2. Who will render to *every man* according to his deeds.

Tribulation and anguish upon every soul of man that doeth evil,
Of the Jew first, and also of the Gentile ;
But glory, honour, and peace, to every one that worketh good,
To the Jew first, and also to the Gentile ;
For there is no respect of persons with God.

The latter part of this secondary portion, is the solution of a difficulty arising out of the last affirmation, that all men should be dealt with alike. All men are not in similar circumstances ; some have more means of knowledge than others ; and can all be held equally guilty ? This point the apostle immediately takes up.

For as many as have sinned without law,
Shall also perish without law,
And as many as have sinned in the law,
Shall be judged by the law.

And in what follows, he resumes the two ideas here introduced, also, as before, in an inverse order, for further explanation.

For as many as have sinned without law,
Shall also perish without law.

For when the Gentiles, which have not the law,
Do by nature the things contained in the law,
These, having not the law,
Are a law unto themselves ;
Which shew the work of the law written in their hearts,
Their conscience also bearing witness,
And their thoughts, the mean while, accusing or else
Excusing one another.

And as many as have sinned in the law,
Shall be judged by the law.

For not the hearers of the law are just before God,
But the doers of the law shall be justified.

Having exhausted the subordinate topics, he returns to his suspended proposition, and now brings it to a conclusion.

We are sure that the judgment of God is according to truth,
Against them which commit such things,
Who will render to every man according to his deeds,
In the day when God shall judge the secrets of men,
According to my Gospel,
By Jesus Christ.

I am not afraid that any of your readers will charge me with having done violence, or injustice, to this interesting passage, by applying the theory of parallelism to it. They will feel, on the contrary, that it has brought out every sentiment it contains with greater distinctness and force; and that it has unravelled the apparent intricacy of its construction, and shewn it to be, although complex, yet perfectly intelligible and lucid. No person, I think, can doubt whether what I have exhibited is the real structure of the paragraph; or whether it is not most skilful, elaborate, and beautiful.

* H *

POETRY.

LINES

*On the Death of the late excellent and
venerable Dr. Ryland, of Bristol.*

Lo! another saint is fled!

He has fought, and has prevail'd!
Heaven, for him, her gate has spread,
And our ransom'd brother hail'd.

Often in the house of prayer,
We the hand together raised;
Often we forgot our care,
While we God, our Maker, prais'd.

When he urged the *better choice*,
Told of heaven, or warn'd of hell;
When we heard his earnest voice
On the Saviour's mercy dwell;

Joy, to ecstasy allied,
Warm'd our heart, and fill'd our
breast.

Oh! our father! friend! and guide!
Blessings on thy mem'ry rest!

Through thy warfare, long and hard,
Thou, a veteran true, didst shine;
Now thou reapest thy reward,
And the conqueror's crown is thine!

Shall thy solemn words, and kind,
Strangely to oblivion pass?
Leave no traces on our mind,
Like an image on the glass?

To augment thy joys untold,
Gazing from thy nobler sphere,
May thy fruits a thousand fold,
In our hearts and lives appear!

Shepherd! child-like, faithful, wise,
By the best instructor taught;
With whose *name* will ever rise,
Many a fond and cherish'd thought.

Our communion now is o'er!
We thy face shall never view,
Till we meet on yonder shore,
And our intercourse renew!

We, the same mysterious road
Thou hast trodden, soon must tread!
We are hastening back to God,
Through the regions of the dead!

May our zeal, like thine, be fired,
From the *trust* that cannot fail?
May the *hope*, which thee inspired
Cheer us in the gloomy vale!

May our *faith* be found the same,
When to Jordan's billows led!
To the followers of the Lamb
Death is not the king of dread.

JOSEPH COTTLE.

R E V I E W.

The Accusations of History against the Church of Rome, examined in Remarks on the Principal Observations in Mr. Charles Butler's Work, "Book of the Roman Catholic Church." With a Supplementary Letter to Mr. Butler, containing a Reply to his "Vindication" of that Work point by point throughout. A new edition. By the Rev. GEORGE TOWNSEND, M.A. *Prebendary of Durham.* London. Murray. Octavo. pp. 505. Price 10s.

THE writer who appeals to well authenticated history, is in no danger of being deceived like those who trust the vague and uncertain answers of oracular opinions. He may in some cases find it difficult, from conflicting statements, in regard to matters of fact to ascertain the truth: and must often be contented with preponderating evidence; but where the statements of those whose interests would have inclined them to discolour or disguise the evidence which makes against their own opinions, are in his favour, there can be little doubt but the facts thus admitted are sober and unsophisticated history. We feel persuaded, that Mr. Townsend, by the various kinds of evidence which he has produced, has fully established his "Accusations of history against the Church of Rome." Mr. Charles Butler, the *Goliath* of the English "Romanists," has attempted a "Vindication" of his "Book of the Roman Catholic Church," and has severely handled Mr. Townsend. This stripling *David*, however, of the English *Episcopalians*, has well replied to his vaunting charges and cutting recriminations. If he have not with his sling and stone of Scripture and History brought the uncircumcised Philistine to the ground, he has again well exposed the system of Popery and its injurious effects on the happiness of society: he could do no more in this respect than to "slay the slain!"

The most valuable part of the original work of Mr. Townsend is, the inform-

ation he has given his readers of the documents concerning the *Gunpowder Plot*, which have lately been discovered in the state-paper office, by Mr. Lemon, p. 285. These fully prove the criminality of Father Garnet, the superior of the Jesuits, countenancing this horrid design. Mr. Townsend asserts that "Garnet was an equivocating and perjured traitor." And says, addressing Mr. Butler,

"You would palliate, though you would not justify the equivocation of Garnet; because you consider it an extreme case. Garnet had positively asserted on his priesthood, that he had no correspondence with Greenwell the Jesuit, since they had met at Caughton in Warwickshire. It appears from the papers, that the Lords when they asked this question, had the letters which Garnet had written since their meeting in their possession. Not knowing this, he persisted in his denial: the document to which I refer you thus concludes—'He saith all that which is here above written, he protesteth to be spoken without equivocation.' The passage is signed by himself, and countersigned by Nottingham, Suffolk, E. Worcester, H. Northampton, Salisbury.

"I next refer you to the document in Mr. Lemon's folio arrangement of the papers relating to the *Gunpowder Plot*, No. 218. From which it appears, that subsequently to this denial of his correspondence with Greenwell, his own letters had been shown him. He was then asked, proceeds the paper, if it were well done of him, upon his priesthood to deny, before the Lords, and to set his hand to it, that he did not send message, nor write to Tesmond, alias Greenwell, the Jesuit, since he met him at Caughton, knowing it was false. He replied, He had done what he might lawfully do, and they were not justified in asking him, and to urge him upon his priesthood, when they had his letters; for he would not have denied his letters if he had seen them; but supposing the Lords had not his letters, he did deny them, as he would in all cases, as 'he might lawfully do.'

"When this declaration excited surprize, he was requested to write down his deliberate opinion on the subject, which he did in the following terms:—'This I acknowledge to be according to my opinion, and the opinion of all the schoolmen; and our rea-

son is, for that *in cases of lawful equivocation*, the speech by equivocation being saved from a lie, the same speech may be without perjury confirmed by oath, or by any other usual way; though it were by receiving the sacrament, if just necessity so require." pp. 306, 307, 308.

Mr. Townsend says, in reference to this wicked Jesuit, Henry Garnet, addressing Mr. C. Butler,

"I pity you, indeed I pity you, when I read your laboured and useless apology for the conduct of this man. You dare not censure the Church under whose sanction he acted; it is your own infallible communion. You dare not censure the Jesuit himself; he is venerated as the confessor and martyr for Rome. No expression of indignation, no phrase of contempt for his doctrine of equivocation, escapes you, when you attempt in vain to justify his conduct, and to apologize for his principles or motives. 'He might justly be found guilty,' you tell us, 'by a court of law, while a court of honour would think gently of his case.'"

If we may judge of the estimation in which this awful lying practice of "*equivocation*" is received by the members of the Church of Rome, from the manner in which it appears to be considered by Mr. C. Butler, what dependance can be put upon the *words*, or even the *oaths* of men, who acknowledge their obligation to obey the spiritual authority of the Pope? It is on this ground that the opponents of Catholic Emancipation contend, that to grant *political power* to men of these erroneous sentiments, by altering the fundamental principles of the Constitution, would be for the government to commit an act of *felo-de-se*.

Mr. Townsend will accept our thanks as *Protestants* for his manly attack upon the corrupt Antichristian Church of Rome; as *Protestant Dissenters*, he must excuse us from demurring to the correctness of some of his statements: he has in his carelessness to avoid *Scylla* run upon *Charybdis*!

Who would have expected, considering the *education* of Mr. T. that he should have adopted such a sentiment as the following:

"We believe, as *Episcopalian Protestants*, that the bond of union in the Primitive Church, consisted in the mutual sanc-

tion, counsel, and agreement of the several bishops, and not in submission to the bishop of Rome; each church being Catholic, as a part of the one church of Christ. This universal church received its explanation of Scripture from general councils; at which the Church of Rome maintained no paramount influence." p. 9.

We would not insult Mr. T., by enquiring whether he has read the history of the *Nicene*, the *Constantinopolitan*, the *Ephesian*, and the *Chalcedon General Councils*? Is he willing to receive "the explanation of Scripture" from these? We confess, that we should just as soon receive it from the Church of Rome! We leave it to Mr. T. to reconcile the above opinion with the following:

"Whatever be the difference among *Protestants*, in this at least we are agreed; that we appeal to the *unerring Scriptures*, and not to an *infallible* interpreter." p. 65.

We were astonished too to find Mr. T. asserting that

"The *Romanists* and the *Protestants* might be united, if their creeds were confined to those articles of faith, which had been agreed upon by the *first four general councils*." p. 16.

Would a reference to the decisions of those Councils settle the disputes between the *Romanist* and the (*Episcopalian*) *Protestant*, as to the supreme Head of the Church upon earth; the doctrine of *Justification*; the authority of the *Apocryphal books*; of *transubstantiation*, *purgatory*, &c. &c.!!

We should scarcely have expected that Mr. Townsend would have used such language as the following, in describing *Protestant Dissenters*, "All the *sects that depart from her communion*," viz. the Church of England, and "our *jarring* sectaries." He might have known that the *Protestant Dissenters* trace their origin to Tyndal, Frith, Barnes, and other reformers, who were *Dissenters* from the *Popish establishment*, and whose disciples could never unite with the *Reformed Church*, because so much of *Popery* was retained in it! We deny that the genuine *Protestant Dissenters* have "departed from the communion of the English Church."

Never could they depart from a communion to which they never belonged.

Mr. T. says of the Common Prayer-Book, what the Dissenters think applicable to almost all the distinguishing principles of the English Reformed Church—"The Pope would have sanctioned the Prayer-Book, if the Queen would have conceded the supremacy."

We quote a few more expressions, which we hope arose from inconsideration:—

"Elizabeth, even if she had executed men for religion, *which we deny*, complied with those errors only which the perfected revolution has swept away." p. 209.

"Elizabeth made greater approaches to toleration than any Prince, who had hitherto reigned on any throne in Europe. Indulgence, mildness, and forbearance, such as that age had never seen, were fully extended to all. Neither were there any violations of this unknown and unthought of generosity, till repeated acts of treason endangered the safety both of her person and her throne." p. 214.

Mr. Townsend has printed the last quotation in *italics*: he should have written the following apology for persecution in a similar form:

"This, it must be remembered, is the only point which it is now necessary to prove; the payment of one shilling, or twenty pounds, was not so terrible as fire and faggot." p. 230.

That Mr. T. should deny that Elizabeth executed men for religion, is strange, "passing strange." Surely he might have known the "Accusations of History against the Church of England." Does he not know that six Puritans were publicly executed as felons? viz. Edmund Copping, Elias Thacker, John Greenwood, Henry Barrow, John Perry, and — Dennis? * Does he not know that "at the place of execution (Tyburn), they gave such testimonies of their unfeigned piety towards God, and loyalty to the Queen, and prayed so earnestly for her long and prosperous reign, that when Dr. Reynolds, who attended them, reported their behaviour to her majesty, she is said to have expressed her sorrow that she had yielded

to their death?"* Did he never read in Fuller, the elegant latin letter written to the Queen by John Fox, to intreat that two Baptists might not be burnt? "To roast alive," said he, "the bodies of poor wretches; that offend rather through blindness of judgment than perverseness of will, in fire and flames, ragiug with pitch and brimstone, is a hard hearted thing, and more agreeable to the practice of the Romanists than the custom of the gospellers; yea, is evidently of the same kind, as if it had flowed from the Romish priests, from the first author of such cruelty, Innocent the third. Oh that none had ever brought such a phalarian bull into the meek church of Christ."† This letter, however, did not prevail, and the utmost of the Queen's "indulgence, mildness, and forbearance," was to allow them a month to recant: and when they refused this, John Wielmaker, and Henry Ton Woort were burnt in Smithfield, July 22, 1575.

Having produced these instances of Elizabeth, "executing men for religion," and of the "approaches" made by her towards "toleration," and of the "indulgence, mildness, and forbearance," which were "extended to all;" "unknown and unthought of acts of generosity," towards the *Papists*, but let it be remembered, not towards the *Puritans*, (these found her "tender mercies to be cruelty") the reader will appreciate the justness of the following eloquent description:—

"Some drops of blood have spotted the white robe of the Church of England; but its garments are not dyed with the blood of its slain. No savage indiscriminate massacres; no fierce decrees against large classes of our brethren, disgrace its history. It was built upon the solid foundations of truth. It is supported by usefulness. It is adorned by moderation and learning. It will flourish as long as Scripture is rightly interpreted, and common sense is united with religion." p. 262.

As to the truth of these confident assertions, in regard to the mild spirit

* Neal's History of the Puritans, vol. i. pp. 366, 367.

* Ivimey's History of English Baptists, vol. i. p. 109.

† Ibid, pp. 105—109.

and bloodless victories of the Church of England, the candid reader will decide. Mr. T. predicts that this Episcopal establishment will flourish as long as Scripture is rightly interpreted, and common sense is united with religion. We have no doubt she will flourish, while her "stalls" can tempt the sons of our ministers to be fed in them; but we are certain that for 300 years, "common sense" and Christianity never united the Church and the State," when, too, as we think, "the Scriptures were rightly interpreted."

Bagster's Comprehensive Bible; comprising in a single quarto volume all the qualities required in a Bible for pulpit, or study, or family use; and containing Explanatory Notes—illustrations of Eastern Customs—critical Observations—philosophical, classical, and historical Illustrations—geographical Delineations—a copious Collection of Parallel Passages, &c. &c. Small quarto, £1. 10s: demy quarto, £2. 5s: royal quarto, £3. 10s.

WHETHER those gentlemen who have busied themselves of late years in mapping out the human skull, and marking the boundary lines of the various organs which are supposed to manifest themselves on its surface, have assigned any portion thereof to the power of *condensation*, we are not able to inform our readers. If, however, there be such an organ (and we know no reason why there should not be), we cannot help thinking that it must be largely developed on the cranium of the intelligent and worthy Editor of this most valuable work. Were we phrenologists, we should anticipate a high treat from the examination of his head.

But now to business. We congratulate our friends and the public at large, on the completion of this important volume. It is scarcely possible to speak too highly of its merits, either in regard to design, plan, or execution. It combines the advantages of a concordance, and a commentary. He who possesses it will seldom find it necessary to seek the aid of more voluminous critics, in order to supply his own deficiencies by other

men's thoughts: he will be stimulated to examine for himself, and will be enabled to compare Scripture with Scripture in the most efficient manner, and to "read, mark, learn, and inwardly digest" the contents of the Sacred Volume, much to his own edification, and often, no doubt, with great benefit to others.

That this is no undeserved praise, a brief statement of the peculiarities of the work will fully convince our readers. Here then, in one volume, is given the *entire text of the Holy Scriptures*, according to the authorised version; the *various readings*, faithfully printed from the edition of Dr. Blayney; a copious collection of *parallel passages*, including the references of Blayney, Scott, Clarke, Brown, Canne, and Wilson, and amounting to nearly HALF A MILLION; numerous *Notes*, exclusively philological and explanatory, tinged with no sectarian bias, but only intended to elucidate difficult texts, reconcile contradictions, and illustrate the images and allusions of the sacred writers, by a reference to the customs, laws, geography, natural history, antiquities, &c. of the East; and instructive *Introductions* to the several books, besides a *General Introduction*, containing much valuable information, and a condensed view of the principal evidences of the genuineness, authenticity, and inspiration of the Holy Scriptures. The Chronology, too, is carefully marked according to the system of Archbishop Usher. In short, no pains have been spared to justify the assumption of the title "*Comprehensive*"—which designation the work most deservedly bears.

We must not omit to state, that the volume is beautifully printed, on excellent paper; and that the notes, various readings, chronology, and parallel passages, are disposed in columns, in the centre of the page—a new and judicious arrangement, materially contributing to the ease and pleasure of reference, and preserving that part of the book from injury, by binding or otherwise.

It is proper to observe also, that the work is amazingly cheap. Nothing but

the prospect of a very extensive sale could induce the publisher to affix to it such moderate prices. We sincerely hope that the patronage of the public will adequately reward his exertions.

For the family table or the library, the two smaller sizes will serve. But the *royal quarto* (and it is a magnificent volume) is intended for the *pulpit*. Let no congregation be content without presenting it, as a token of affection and respect, to their pastor. It will encourage him in his labours, animate his zeal, and tend, under the divine blessing, to assist and improve his ministry.

Eighteen Short Essays on Prayer, and the Ministry of the Word. By SAMUEL GREEN. 8vo. Price 5s.

Miscellanies relating to the Holy Scriptures, and to other Sacred Subjects. By the same Author. 8vo. boards. Price 6s. Wightman and Cramp.

MR. GREEN, the author of the above works, is a Dissenting Minister, of the Baptist Denomination, belonging to that class of men, who, by dint of genius, resolution, and industry, notwithstanding the want of a learned education, have not only stored their own minds with useful knowledge, but have contributed to its diffusion in the world. Numerous Essays written by him under the signatures of G.—S. G.—Green, &c. have appeared in our Magazine from the time of its commencement, which have been well received by our readers.

The subjects of the former of these works are Prayer.—The different parts of Prayer.—The different kinds of Prayer.—The Qualifications for the Christian Ministry.—On Preaching.—On Spirituality of mind in a Christian Minister.—The necessity of understanding the Scriptures.—The choice of Texts, and manner of Preaching from them.—The Division of a Sermon.—The different kinds of Sermons; viz. Explanatory, Recommendatory, Experimental, Controversial, and Expository.—The Propriety of Exhortations to Sinners.—The manner of delivering

Sermons.—On ministerial conduct.—On the supplying of Churches with able Pastors.—On the Pastoral Office.—And the Character and Conduct proper for the wife of a Christian Minister.

The subjects of the latter are The being of God.—Evidences of the Truth of the Holy Scriptures.—The Divine Perfections.—The Unity of God, and a plurality in the Godhead.—The Deity of Jesus Christ.—The Satisfaction of Christ.—The personality, &c. of the Holy Spirit.—Election.—The evidences of personal Religion.—Love to God.—The duty of Man to read and obey the Scriptures.—The profitable reading of the Scriptures.—The Figurative Language of the Scriptures.—And an historical account of English Versions of the Holy Scriptures.

The author is very desirous to have it understood, that he does not in these works lay claim to entire originality, either in his conceptions or expressions. This, however, under the guidance of extensive information and a sound judgment, does not, in our opinion, by any means detract from their merit. What good writer can be mentioned that has not been more or less indebted to the labours of others? Or how many good books are there that are entirely original? "There is not," says Dr. Johnson, "so poor a book in the world, that would not be a prodigious effort, were it wrought out entirely by a single mind, without the aid of prior investigators."

Whilst the *former* of these works abounds with information highly valuable to young men, under a course of education for the Christian Ministry, as well as to those who have entered upon the ministerial office, we feel it to be our duty to recommend it to our readers in general, on account of the fulness and accuracy of its sentiments, and the very plain and judicious manner in which the subjects are treated. The *latter* contains a great variety of useful knowledge; a quality which, if some things in it are not entirely original, we have no doubt but its readers will unite with us in regarding as more than a compensation.

The Genius and Design of the Domestic Constitution, with its untransferable Obligations and Peculiar Advantages.
By CHRISTOPHER ANDERSON. Longman and Co. Price 10s. 6d.

EVERY one will admit that the subject discussed in this volume is of the highest importance to the present, and to every future generation. And every attentive reader will allow, that the discussion has been conducted by Mr. Anderson, in a manner highly creditable to his understanding and his heart.

The author has divided the work into two parts. In the first of these he explains the constitution of the human family, with its various connexions and sanctions; its moral power, with the danger and vanity of interference. In the second, he considers its untransferable obligations, and peculiar advantages. Each of these parts is subdivided into eight sections.

The sentiments are worthy of the enlightened mind of the author, and deeply imbued with the Gospel of Christ. The style is diffuse, generally neat, often rising to elegance, and, in many places, tinged with the sorrow derived from that cup of domestic affliction, of which he has been called to drink deeply.

A few particulars we may notice, with the hope that Mr. A. may be called upon by the public to reprint the work. The title page appears heavy, encumbered, and a little obscure. The book is too large, and, for the sake of more extensive usefulness, we cannot help wishing it were shorter and cheaper. The sketches of Scripture-characters are drawn by a master's hand, and the biographical notices of celebrated men and women in modern times are admirable: we would not have one of them left out. In Section III. of the second part, there is one of the finest specimens of address to the sinner's conscience we have ever seen; but the latter part of it is not so happy, on account of its allusions to modern theological controversies, which to many readers will not be intelligible.

In p. 307. *moral* and *positive* are used

as synonymous terms, which certainly they cannot be. Mr. A. asserts that moral obligation does in no respect whatever depend on the inclination, or the ability of the parent. These words, *or the ability*, darken the sense; or if we understand them correctly, they are misapplied. For surely, it is evident, that ability is the measure of all moral obligation. In p. 338. there is a distinction, by no means clear, between *natural* and *spiritual* capacity. And, perhaps, Mr. A. will excuse us, if we say that the little word *it* does not deserve to be elevated to such importance, and to be made so emphatic, as it appears in p. 295, and several other places.

We cannot take leave of this volume without presenting our thanks to the writer for the pleasure we have derived from his labour; and we earnestly hope that he may long live to see abundant proof that he has not laboured in vain.

There is one very important position, which, indeed, runs through all the volume, and that is, that we seem to have lost sight of the parents, especially of the poorer classes, and to have given them up, as if it were a thing impossible that they should be renewed or reformed; or as if it were absolutely certain, that we had no warrant to expect any blessing on our efforts, to bring them under the influence of the Gospel of Christ. We acknowledge it may be said, "we cannot in many instances get access to the parents but through the children." This must be granted; still Mr. A., we apprehend, is right in the view he has taken; and we heartily wish he may succeed in drawing the attention of the most influential and philanthropic among the great and the good, to a truth of great moment, which he has so elaborately inculcated in his book.

LITERARY RECORD.

New Publications.

1. *Original Tales for Children.* Two volumes, 18mo. half-bound. Price 1s. 6d. each volume. Some account of these volumes in our next.

2. *An Answer to a printed paper, entitled Manifesto of the Christian Evidence Society. Published by the Society for Promoting Christian Instruction.* London, Holdsworth, Westley and Davis, 12mo. pp. 60. well and closely printed. Price 2d. It is probable there never was a "printed paper," which in such a small compass, contained so many audacious and daring assertions to discredit the authority and genuineness of the Sacred writings, as this infamous and blasphemous "Manifesto" of the London Infidels in the year 1827! The answers to it written, as appears from the initials affixed, by the Rev. John Pye Smith, D.D. is a most learned and ample refutation of these abominable falsehoods. It contains a fund of profitable information to the unlearned Christian reader, and is admirably adapted to furnish him with weapons to repel the attacks of scoffers. The very low price at which this admirable pamphlet is sold, will, it is hoped, insure for it a wide circulation.

3. *An account of the Indexes, both prohibitory and expurgatory, of the Church of Rome.* By the Rev. Joseph Mendham, M.A. 8vo. Price 7s.

4. *Memorials of sanctified Affliction: being extracts from Letters written by the late Benjamin Lawson, who died the 20th of August, 1826, aged twenty-eight years.* 8d.

5. *Calmet's Dictionary of the Bible.* Fourth edition, 5 vols. 4to. Price £10. 10s. boards, or in parts at 6s. each.

6. *Common Scenes improved. Part the Second.* By James Smith. pp. 72. Wightman and Cramp. The good sense and piety which distinguished the first part of "Common Scenes Improved," will be found also to recommend this second part to the attention of the reader. We are glad to find that the encouragement afforded to the former effort of the worthy author, has induced him to try his hand again; and, we trust, the result will fully justify his additional endeavour.

7. *Catherine and Jane, or Walks to and from a Sunday School.* By Eleanor Wilson, author of *Thoughts in Solitude* and other

Poems. pp. 48. Pike. Tracts like this we regard as the seed corn of the present generation; let it therefore be dispersed as extensively as possible over the fields of infancy and youth; and, if the divine influence of the rays of the sun of heaven descend upon it, who can tell how abundant and glorious may be the harvest of the following age?

In the Press, &c.

Preparing for Publication, Reminiscences of the late truly Rev. Abraham Booth, by William Newman, D.D. Some of Mr. Booth's friends, probably, have letters from that venerable man, the whole, or parts of which, might be printed for the edification of many. Dr. N. will be glad to see such letters, and, if sent, *post paid*, directed for him, to the care of the Rev. John Dyer, Fenchurch-street, they shall be copied, and the originals (if required), shall be speedily returned.

A second volume of "Interesting Narratives from the Holy Scriptures," by the Rev. Joseph Belcher, will soon appear.

Dr. Mc'Crie has in the press, a work, entitled, "A History of the Reformation in Italy and Spain, in the early part of the Sixteenth Century."

Mrs. Gilbert, late Ann Taylor, one of the authors of "Original Poems," "Rhymes for the Nursery," "Hymns for Infant Minds," "Original Hymns for Sunday Schools," &c. &c. is preparing for publication in a cheap form, Original Hymns, adapted to Anniversary and other Public Services of Sunday Schools and Sunday School Unions.

Memoirs, including Correspondence and other remains of Mr. John Urquhart, late of the University of St. Andrews. By William Orme.

The Copious Greek Grammar of Dr. Phillip Buttmann, so justly esteemed on the Continent, is nearly ready for publication, faithfully translated from the German, by a distinguished scholar.

The Rev. John Burdsall is preparing for republication a scarce and interesting work, entitled, *The Sinner's Tears: in Meditations and Prayers*, by the Rev. Thomas Fettiplace. It may be expected shortly.

OBITUARY.

REV. J. COX OF HORSINGTON.

Died on Tuesday, January 9th. 1827, aged 81, the Rev. John Cox, 42 years Pastor of the Baptist Church at Horsington, Somerset.

He commenced his ministerial labours in the connexion of the late Countess of Huntingdon; but having soon after conscientiously embraced the sentiments of the Baptists, he was baptized by immersion, and continued through a long series of years an ornament of the denomination to which he belonged.

Until within two Sabbaths of his decease he preached faithfully the unsearchable riches of Christ among the people of his charge. During his short, though exceedingly painful illness, his soul was happy in God, and rejoiced in the prospect of approaching dissolution. He felt himself securely fixed upon the foundation which God hath laid in Zion, and resigned his spirit in peace, "Looking for the mercy of our Lord Jesus Christ unto Eternal Life."

His remains were interred at the Meeting-house on the following Lord's day afternoon, when, at his dying request, Mr. Chapman of Yeovil delivered the address at the grave, and preached the funeral sermon from the words chosen by the deceased, 2 Timothy i. 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." *Yeovil.*

I. M. C.

REV. JOSEPH HARRIS,

Of Market Street, Herts.

Mr. Joseph Harris was a native of St. Albans, and was born January, 1774. His youth, a considerable part of which was spent in London, was characterized by a thoughtlessness and gaiety which the scenes of that great city, no

doubt, tended to promote. It is, however, a peculiarly pleasing circumstance, that when he was about the age of 19 or 20, the correspondence of a surviving brother, was, by the divine blessing, rendered productive of that serious attention which issued in genuine and decided piety. He afterwards united with the Church in Prescott street, then enjoying the ministry of the late Rev. A. Booth, where he remained a member till 1802, when he became a member of the Church of St. Albans.

He appears first to have engaged in public as a preacher of the gospel, about the year 1799. From the year 1802 till 1809 he acted as assistant to the late Rev. John Gill, then pastor of the Church at St. Albans, and who died in the last mentioned year.

July 13, 1813; Mr. Harris was ordained Pastor of the Church at Market street where he laboured, though under many trying and disadvantageous circumstances, arising out of the distance of his residence, and his necessary engagement in secular concerns, yet, with very great acceptance, and a pleasing measure of success—the church and congregation having considerably increased under his ministry.

His death was sudden and unexpected. Though he had appeared of late to suffer more than usual from an asthmatic complaint, with which he had been for many years afflicted, no very serious apprehensions were excited. On Friday, January 19, he was taken worse, was unable to visit Market street as usual on the Sabbath, and on the evening of the following Wednesday expired in his chair, to which he had walked from his bed a little while before.

The remarkable easiness of his dismissal presented a striking instance in addition to many others of the manner in which God often disappoints the fears of his servants.

Mr. H. had often expressed the dread he felt of the "dying strife" which he anticipated, but the sufferance of which he was wholly spared.

His death not being anticipated, there was less said either to him, or by him, during his illness as to the frame of his mind, than probably would have been under different circumstances.

To some enquiries, however, on this subject, he gave such replies as indicated, if not an unclouded mind, yet a mind "stayed upon God;" and a little before his departure, he expressed his comfortable satisfaction that the loss which his family would experience by his death, which he then felt to be approaching, would be "his gain."

GLEANINGS.

ILLUSTRATIONS OF SCRIPTURE.

Psalm cxxi. 6.

THE effect of the moonlight on the eyes in this country [Egypt] is singularly injurious: the natives tell you, as I found they afterwards did in Arabia, always to cover your eyes when you sleep in the open air. It is rather strange that the passage in the Psalms, "the sun shall not strike thee by day, nor the moon by night" should not have been thus illustrated, as the allusion seems direct. The moon here really strikes and affects the sight, when you sleep exposed to it, much more than the sun: a fact of which I had a very unpleasant proof one night, and took care to guard against it afterwards: indeed, the sight of a person who should sleep with his face exposed at night, would soon be utterly impaired or destroyed. — *Carne's Letters from the East*, p. 77.

Psalm cxxix. 6—8.

This evening the season broke. Thunder and lightning and rain came from the west. The romantic valley of Deir el Kamr, and the high ranges of Lebanon, were clothed with mantles of thick mist; and the whole prospect became dreary and cheerless.

In the morning of this day — not an hour too soon — the master of the house had lain in a stock of earth; which was carried up, and spread evenly on the roof of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard and flat: not, as in Malta, of a composition,*

which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of flowing water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of rude soil, so that the rain may not penetrate: but, upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes, as useless and bad — *Let them be as the grass upon the house-tops, which withereth afore it groweth up*, (Ps. cxxix. 6.) In reference to the conclusion of that Psalm, I may add, that nothing could better express the contemptuous neglect which David there describes as falling on the wicked — *Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord*.

This is, indeed, the land of good-wishes and overflowing compliments. Every passer-by has his "*Alla ybârakek*" — "God bless you!" Conversation is sometimes among strangers made up of a very large proportion of these phrases: for example — "Good morning." Answer, "May your day be enriched!" — "By seeing you." "You have enlightened the house by your presence." — "Are you happy?" "Happy; and you also?" — "Happy." "You are comfortable, I am comfortable;" meaning, "I am comfortable, if you are." These sentences are often repeated; and, after any pause, it is usual to turn to your neighbour, and resume these courtesies many times. In Egypt, the Christian Salutation is "*Sala-mât*;" among Mahomedans, everywhere, it is "*Salâm*;" but this is not allowed among Christians. In the Southern half of Palestine, I subsequently found the ordinary

* In Beirout, and many other places, the flat roof consists of a hard cement, although not so good as that which is used in Malta.

salutation, between persons on the road, to be, "*Owáfy*;" literally, "Good luck!" to which the person saluted, replies "*Alla yáfek*," that is, "May God give you good luck!" — *Jowett's Christian Researches*, p. 89.

Isaiah lii. 2, 10.

The use of Oriental dress, which I now wear, brings to the mind various Scriptural Illustrations, of which I will only mention two.

The figure in Isaiah lii. 10, *The Lord hath made bare his holy arm*, is most lively: for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that, in an instant, the left-hand passing up the right arm makes it bare; and this is done when a person — a soldier, for example, about to strike with the sword — intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment — so effectual, that *all the ends of the world shall see the Salvation of God*.

The other point illustrated occurs in the second verse of the same chapter: where the sense of the last expressions is, to an Oriental, extremely natural — *Shake thyself from the dust, — arise — sit down, O Jerusalem*. It is no uncommon thing to see an individual, or a groupe of persons, even when very well-dressed, sitting, with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to while away their time in this manner, under the shade of a tree. Richly-adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust; as this occurs, they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust; and then, with grace and dignity, and composure and security, to *sit down*; to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth.

It may be proper to notice that Bishop Lowth gives another rendering — *Arise, ascend thy lofty seat* — And quotes Eastern Customs, to justify the version: but I see no necessity for the alteration, although to

English ears it may sound more appropriate. A person of rank in the East often, sits down upon the ground, with his attendants about him. — *Jowett's Christian Researches*, p. 282.

ANECDOTE OF DR. SOUTH.

Extracted from "*The Doctrine of Predestination unto Life*," by William Cooper of Boston, (New England.)

FEW, if any among us, are disposed to deny this, that God did from all eternity *fore-know* who should be saved. He must then foreknow that the requisite qualifications to salvation should be found in them; that they would repent and believe, and obey the Gospel, for none can be saved without these. And since the scripture is plain, that these are God's gifts, of his working wherever they are found, he cannot be said to have foreknown that these would so repent and believe, without an unalterable *determination* in his own mind to bestow these saving graces on them in particular. Therefore, foreknowledge and predestination are linked together in our text, "*whom he did fore-know, them he did predestinate*." I take this argument to be conclusive. It is that upon which the great Doctor Twiss mainly rests the cause in his learned defence of this truth against the opposers of his day. And it was this that convinced the celebrated Dr. South, and brought him into the principles called Calvinian. I have it there from very good authority*, that this eminent person, being in company, at Oxford, with several persons of note, and among the rest with Mr. Thomas Gilbert, who was afterwards one of the ejected ministers, they fell into a conversation about the Arminian points. And although it was more than suspected that Dr. South, who fell in with the new conformity, did also incline to the new divinity of that time, yet upon Mr. Gilbert's asserting that the Predestination of the Calvinists did necessarily follow upon the Prescience of the Arminians, the Doctor presently engaged that if he would make that out, he would never be an Arminian so long as he lived. Mr. Gilbert immediately undertook it, and made good his assertion to the satisfaction of those present; and the Doctor himself was so convinced, as to continue to the last a very zealous asserter of the reformed doctrine against its various opposers.

* Dr. Calamy's continuation of the account of silenced ministers, vol. i. p. 146.

INTELLIGENCE.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

AUXILIARY SOCIETIES.

Extract from the THIRD Annual Report of the Auxiliary Society for part of the Western District, read at LYME REGIS, Oct. 9, 1826.

IN adverting to the operations of your own Auxiliary during the past year, your Committee have to report, that Mr. Elliot, who occupied for some time the Periton station, has been removed to Highbridge, where prospects of cheering usefulness open upon him on every hand. A few members from the church at Bridgwater have been organized as a Christian society forming the centre of Mr. Elliot's labours, from which, during portions of the sabbath and the week, his exertions branch to the surrounding villages of South Brent, Burnham, East Huntspill, and Periton. Mr. Elliot remarks, in a late communication to your Committee, "From what I see and know of Highbridge and its neighbourhood, I am warranted to say, that they exhibit an important sphere for Missionary exertions. Here there is evidently a good spirit for hearing, and a manifest concern for the salvation of the soul." Mr. E. has opened a Sabbath School at his station with every prospect of success.

Mr. Cocks, another agent of your Auxiliary, who was for some time settled at Crediton, has, with the advice of the Parent Committee, been removed to occupy the station vacated by Mr. Elliot; and in a recent communication reports as follows:—

"I have abundant cause to be thankful to God that the people gladly receive me, and feel an affection for me, and I hope I shall be useful among them. On account of my affliction I have not been able to do as much as I otherwise might have done, but I hope the Lord will grant me health and strength, so that I may work while it is called to-day. I hope I can say, I long to be useful in the cause of the blessed Re-

deemer, and it would delight my soul to see prosperity in this station."

At Great Torrington, in the North of Devon, your Missionary, Mr. Pulsford, is, if possible, more actively employed than ever, preaching in the surrounding villages—attending meetings for prayer, and superintending the various schools he has established in his vicinity. And it is pleasing to add, he has lately been encouraged by the addition of several persons to the church over which he presides.

At Sheepwash, the chapel erecting for Mr. Metters is in a state of great forwardness, and will most probably be opened during the present autumn. By this increased accommodation it is hoped his labours in that destitute neighbourhood will be materially facilitated, and that this portion of the North of Devon, which till lately was covered with the thickest spiritual darkness, will begin to rise and shine in the rising beams of the Sun of Righteousness.

Mr. Lyle, at Brayford, although he has had to struggle with indisposition, has been enabled to continue his exertions in his station, and though assailed by many difficulties, is persevering in his arduous work.

Your Committee have lately been requested by the Parent Society, to extend their patronage to Wedmore, a station north east of Bridgwater, where Mr. Chandler has been labouring for some years. And though averse to enlarge a superintendence already spread over too ample a space, they could not refuse to comply with their desire, indulging the hope that it may be of some important service to that hitherto isolated station. From the few communications your Committee have received from Mr. Chandler, he appears to be made useful, especially in his labours among the children of the Sabbath-schools under his care.

In conclusion, your Committee feel they are called to exert themselves in one of the

most needy districts of our native land ; and though some little has been done through the divine blessing on their labours, for which they would be unfeignedly thankful to the God of all grace, they yet feel it is a mere scantling in comparison of what is needful to be done, to meliorate and improve the condition of the benighted villages in the parts of Somerset and the North of Devon. And until the friends of Christ in the district make up their minds to lend them their united and determined co-operation they are persuaded many years must revolve before the aspect of things to any great extent will be materially changed ; meanwhile multitudes of souls will fall into eternal perdition. Contemplating the indifference we have too long manifested, we are ready to ask, why should this spirit of deathlike apathy still reign among the members of our own denomination ? Why, when voices from every part of the district are calling upon us for help, should we turn away ourselves from the sights and sounds of spiritual wretchedness, and allow immortal creatures, without any effort for their rescue, to sink into the perdition of hell ?—Will not the blood of our brethren ere long call for vengeance on our guilty neglect ? To you, therefore, beloved brethren, the appeal is once more made on behalf of those who are perishing for lack of knowledge. To you who have tasted that the Lord is gracious—who know the value of the soul, and the rich provision made in the gospel for its eternal safety and happiness, we affectionately say, why will you not bestir yourselves to impart this blessing to others ? Did the adorable Saviour descend from heaven, and suffer and die for our rescue, and shall we not stir a few steps from our doors to pluck souls as brands from the burning ? Let the time past of our lives serve to have been inactive, and seeing we are surrounded with so many motives and encouragements to exertion, let us with one heart and soul engage in this all-momentous work. Let our steadiness and perseverance prove our conviction of its supreme importance. And let us henceforth be disposed to say of the spiritual welfare of our country as Artaxerxes said of the house of God,—“ Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven ; for why should there be wrath against the realm ? ” and then in the accomplishment of our object shall we be able to add, in the language of the devoted patriot Nehemiah, “ The wall was finished, and it came to pass, that when our enemies heard thereof, and the heathen that were about us saw these things, they were much cast down in their own eyes ; for they perceived that this work was wrought of God.”

Extract from the FIRST Report of the EAST KENT Auxiliary Society, read at DOVER, Nov. 14, 1826.

When your Committee recollect that they knew not a single individual who would attend the preaching at ROMNEY, and but one at DYMECHURCH, they are not a little gratified to know that now about one hundred persons at each place are frequently assembled on the same day to listen to the sound of the Gospel, and unite in prayers and praises to the God of our mercies. It affords them no small pleasure to be assured that some who a few months ago were careless about their immortal interests are now the habit of private prayer ; and they have reason to hope that not less than six or eight persons, through the instrumentality of your agent, have been turned from darkness to light, and from the power of satan unto God. The voice of social prayer has been heard among them, and though your Committee would speak with caution, yet they are looking for still brighter and better days for that benighted neighbourhood.

Your Committee are gratified to report that several ministers and other friends have at different times visited the Station, and have expressed themselves very highly gratified with its prospects. Among them was a very worthy Independent Minister, now settled in a remote part of the kingdom, who a few years ago spent some months as an Itinerant in the immediate vicinity. The pleasure he expressed, both publicly and privately, in the great change he witnessed, the excellent spirit he manifested in his sermons during his visit, and the fervour of his prayers for future success, were truly delightful. Your Committee would beg leave earnestly to entreat their friends, and especially their ministering brethren, personally to visit the Station, and give it the countenance of their labours and influence.

It will naturally be expected that your Committee should say something on the subject of their funds. And here they have felt a considerable degree of embarrassment. The expenses of fitting up the places, the support of the Missionary, and the various incidental expenses connected with an entrance on a new undertaking, have been very considerable ; while on the other hand the cause of Home Missions they found to be but little understood in the neighbourhood, and the pecuniary difficulties of the times have operated very greatly against the Society. With considerable exertions, as will be seen from the treasurer's accounts, about 60*l.* has been raised in the neighbourhood ; a sum greatly inadequate to the expenses incurred. Your Committee have therefore been compelled to appeal to the Parent Society, notwithstanding the ex-

hausted state of its funds, for assistance; and even now they have bills due for fitting up the places to the amount of upwards of 27*l*. They wish these facts to be considered as an appeal, and they trust a successful one, to your liberality and Christian kindness. It is hoped the time is not very far distant when we shall be able to support the exertions made on the spot, and aid the Parent Institution in their labours, in those situations where Christian churches are less numerous than in our own neighbourhood.

Your Committee are desirous of reminding you, that your attention as an Auxiliary should not be confined to the operations of the Society in our own immediate locality, but should be extended to the labours of its Agents in different parts of the kingdom. The Society is now supporting twenty-three Missionaries, and aiding fifty other Ministers in carrying the Gospel into the dark villages of England; they have one hundred and twenty Sabbath schools to carry on, and are constantly engaged in the dissemination of the Scriptures and religious tracts; thus spreading the knowledge of Christ in no less than three hundred and fifty Stations. Such an institution surely deserves the support of every follower of Jesus; and your Committee trust that at the next anniversary of the Society, their successors will have to report the formation of Congregational Branches, of Ladies' Committees, and a large increase of the annual subscriptions within the district included in this Auxiliary.

*Contributions received by the WESTERN
AUXILIARY SOCIETY, as under:*

	£.	s.	d.
Barnstaple	4	7	0½
Biddeford, Rev. S. Rooker, Don.	1	1	0
Bradninch	3	1	0
Brayford	0	8	4
Brigdwatcr	8	3	0
Chard	5	17	7
Collumpton	2	1	0
Crediton	1	5	7
Crewkerne	3	0	0
Croyde	1	9	4
Exeter	25	14	7
Hatch	3	2	7½
Highbridge	1	6	9
Honiton	1	0	0
Isle Abbots	3	4	6½
Loughwood	3	4	3
Lyme Regis	6	5	3½
Montacute	5	1	6
Newton-Abbots	0	11	6
Perriton	7	10	0
Sheepwash	1	7	6
Stoke Gumber	1	13	0
Taunton	17	16	6½
Thoverton	1	10	6

Torrington (Great)	6	1	6
Watchett	4	13	1
Wedmore	3	14	0½
Wellington	10	15	10½
Yeovil	1	14	0

*Contributions received by the EAST KENT
AUXILIARY SOCIETY.*

From Ashford	4	4	0
Brabourne Lees	1	18	1
Canterbury	15	13	5½
Cranbrook	1	10	0
Deal	3	11	6
Dover	1	15	0
Dymchurch	1	2	6
Egerton	0	12	3
Eythorne	4	0	0
Folkestone	6	13	1½
Lenham	0	4	0
Margate	3	7	0
Ramsgate	1	13	0
Romney	0	15	0
Collected by Mr. Paine at Rye, Cranbrook, &c. exclusive of expenses	4	1	7
From Sandhurst	3	14	4½
Smarden	1	12	6
St. Peter's	4	12	0½

*Contributions received since the Account in
the Register for Dec. last.*

A Friend, per Rev. T. Griffin Don.	2	0	0
W. W. Francis, Esq. of Col- chester	1	1	0
Mr. Biddle, Penzance, by Rev. J. Upton	3	0	0
Rev. Mr. Stewart, Sawbridg- worth	1	1	0
Anonymous Friend, per Rev. Dr. Cox—moiety of subscrip- tion for an Extra Station	10	0	0
Walworth Auxiliary Society, per the Treasurer, on account ..	10	0	0

*Contributions per Mr. BUMPAS of Nor-
thampton, viz.*

Weekly Subscriptions, per Miss Bumpas	7	0	0
Mr. Bumpas (two years)	1	0	0
Mr. Harris	0	10	0
Mr. Lampron	0	10	0
Mr. Marshall	0	10	0
Mr. Richards (two years)	1	0	0
Mr. Stevenson	0	10	0

N.B. Owing to the increasing infirmities of Mr. Ashley, he was under the necessity of resigning the office of Collector; the Committee have appointed Mr. Samuel Shackell, of John's Place, Henry Street, Gray's Inn Lane, to collect the Subscriptions for the present year, of whom may be had Reports, &c. by application as above.

LONDON BAPTIST BUILDING FUND.

THE second annual meeting of this Society was held at Albion Hall, Moorfields, on Tuesday, January 23, 1827: John Broadley Wilson, Esquire, in the chair. After prayer by the Rev. I. Mann, M. A. the Secretary read the Report, which was approved, and ordered to be printed and circulated under the direction of the Committee.

The Report stated that, notwithstanding the very unfavourable circumstances of the times, the receipts of the year amounted to about £1080 *; that £1040† had been distributed to fourteen churches, in different sums proportioned to their actual necessities—that some cases were postponed till further information could be obtained concerning them; and some to give the parties concerned, an opportunity of rectifying their deeds of trust—that from some cases the Society had been under the painful necessity of withholding its aid on account of defective titles, or objectionable clauses in trust deeds. It should be distinctly understood, that in cases where the conveyance of land or premises is imperfect; where the deeds have not been enrolled in due time, according to Act of Parliament; where they give improper and undue power to the Trustees with respect to the choice of the minister, the disposal of property, or the appointment of their own successors in the trust, there is no alternative; the Rules of the Society positively forbid such to be received.

The cases now upon hand and anxiously waiting for assistance (besides those which have been deferred) are twenty-three; five of which were received in 1825, and eighteen in 1826.‡ The Report adverted with deep lamentation to the many defective titles and trust deeds which have come before the Committee; they occasion much expense to the poor churches, and are not only useless but dangerous. It is hoped all who are concerned will pay particular regard to this point, || that those who contribute to raise a

house for the worship of God, may have a security that it shall not be alienated to any other purpose. The Report earnestly urged the Friends of the Institution to use their utmost efforts to promote its prosperity. "Such efforts will not only prevent a recurrence to the system of personal application, the numerous evils of which have been long and painfully felt, but they will promote the peace, purity, comfort, and prosperity, of those for whom the Redeemer lived and laboured, bled and died."

The Meeting, which was very respectable though not numerous, was addressed by the Rev. Messrs. Joseph Hughes M. A., Thomas Griffin, James Jackson, (from Ashford), James Upton, sen. John Dyer, William Upton, Isaac Mann M. A., Richard Davis, Joseph Ivimey, George Pritchard, William Newman, D. D. and Drayton; also by William Napier, Esquire, and Mr. E. Wilkinson.

Of the propriety and utility of the system adopted by the Society, there appeared to be but one opinion. If on the former plan one fourth or even one fifth of the money collected was expended; if ministers suffered much, both mentally and bodily; if health, and even life in some instances were endangered; if destitute families and churches were exposed to many inconveniences, and lasting evils by the absence of the husband, father, and minister, for five or six weeks; if at times cases were put into improper hands, and no money was returned, nor accounts rendered; if improper cases that would not bear a strict investigation, were often presented; if gentlemen and merchants were often interrupted most unseasonably, in the midst of company or of important transactions; if these unpleasant circumstances, and many others, were attendant on personal application, it cannot be matter of surprise that a system adapted to remedy these evils should be applauded by those who discern and appreciate its excellencies. Hence the London Baptist Building Fund was eulogized in the speeches addressed to the meeting, and warmly recommended to the benevolent attentions of the religious community. Some of the Rev. Gentlemen intimated, that the churches under their care intended taking the matter into their further consideration, and making public collections, or forming auxiliary Societies on its behalf, that the poor as well as the rich might have opportunities to contribute according to their ability, to build the house of the Lord. It was regretted that the Ladies did not favour the meeting with their company; but perhaps, want of special invitation might be the cause of their non-attendance.

The Meeting was strongly marked with unanimity of feeling and sentiment, and was altogether pleasant and encouraging.

* Exclusive of about £100 received at the meeting.

† Including £220 voted that morning viz.
to Wattisham, Suffolk£ 80
Little Stonham, Suffolk.... 60
Blissworth, Northamptonshire 80

‡ Several cases have come to hand since the meeting.

|| Churches and even the Solicitors they employ, should avail themselves of the opinion of eminent and experienced Conveyancers, in a case of such vital importance as that of the Trust of a place of Divine worship.

Donations and Subscriptions will be thankfully received by the Collector, Mr. S. Bligh, 75, Whitechapel, who would be glad to wait upon any Lady or Gentleman for the purpose; also by the Secretary, 29, Charles Street, City Road; or by Mr. Dyer, Missionary Rooms, Fen-court, Fenchurch Street.

N. B. Jan. 24, 1826, it was unanimously resolved—"That all Ministers of the denomination in London and its vicinity be invited to attend all the Meetings of this Society." This invitation is again most respectfully repeated, and a hope of a cordial compliance is indulged. Their company and co-operation are earnestly desired. The Committee meet at Fen Court, on the Fourth Tuesday in every month, at six o'clock in the evening.

COMMITTEE OF DEPUTIES OF THE PROTESTANT DISSENTERS.

THE Annual Meeting of the Deputies was held Dec. 15, 1826. The report presented on that occasion stated, among other things, that the subject of Dissenting Registers had been deliberately considered, during the past year, by a Sub-committee, formed for that purpose. The report of that Sub-committee is as follows:—

At a Meeting of the Sub-committee of Deputies and Ministers appointed "to take into consideration the proper measures to be adopted relative to Dissenters' Registers," held at the London Coffee House, Ludgate Hill, December 1, 1826; William Smith, Esq. M.P. in the chair; the Secretary having produced and read a case, with the opinions of Mr. Shadwell, Mr. Bickersteth, and Mr. Tindal, relative to the register of births kept at Dr. Williams's Library;

"Resolved,—That it appears to this Meeting, that the present system of certificates and registry at Dr. Williams's Library, is of a highly important and valuable character. That it is admirably adapted to the great majority of purposes for which it is likely to be resorted to, and that it is as useful for legal purposes, (both as a clue to the best evidence, and as containing within itself as much of that evidence as can be obtained from any record not sanctioned by Act of Parliament,) as it is at all likely under the present system of the law, that such an Institution can be made to be.

"Resolved,—That this Meeting therefore earnestly recommends to the body of Dissenters, the use of the present registry, and would exceedingly regret that any difficulty or defect in possible cases, which no voluntary Institutions can avoid, should diminish its universality, and consequently its usefulness.

"Resolved,—That the whole scheme of registration of births, marriages, and deaths in this country, appears to this Meeting to be radically defective; not only as being identified with the establishment, within whose circle a great portion of the community are not comprised, and by whose Institutions, therefore, their civil exigencies cannot be provided for; but also, as being in its details defective in many important particulars, even for the limited purposes which it is calculated to serve.

"Resolved,—That this Meeting feels that such a reform as would effectually remedy the evils complained of (many of which affect Churchmen, as well as Catholics, Jews, and every denomination of Nonconformists, in a greater or less degree,) can only be looked to as likely to spring out of a more liberal policy on the part of the Legislature, with regard to the greater questions which affect the political situation of persons differing from the Establishment in matters of faith: and that with this conviction, the Meeting looks with increased anxiety to the speedy agitation of those important topics in a new Parliament, through the common exertions of the dissenting body, and of the friends of civil and religious liberty.

"Resolved,—That this Meeting recommends to the Deputies to address circulars to congregations, founded on these resolutions."

* * * A circular will shortly be forwarded, as recommended by the above resolutions: to which will be added, Instructions as to the plan of certificate and registration, with some useful practical alterations in the minor details, which the Committee will mature.

At an adjourned General Meeting, held January 26, it was resolved to invest the sum of £1000 in the purchase of ten shares in the London University. A division took place on this question; and the votes being equal, the Chairman (W. Smith, Esq. M.P.) gave his casting vote in favour of the motion.

PRESENTATION OF PLATE TO THE REV. JOHN CLAYTON, SEN.

ON Monday, Jan. 1, a Public Meeting was held at the Weigh House Meeting, Little Eastcheap, London, for the purpose of presenting to the Rev. J. Clayton, Sen., who has sustained the pastoral office there for forty-eight years, and has recently resigned, a splendid service of plate, as a testimonial of the respect and affection entertained for him by the Church and Congregation.

The service consists of a vase and two waiters, each of which bears the following inscription:—

"To the Rev. JOHN CLAYTON, who for forty-eight years sustained, with distinguished fidelity, acceptance, and usefulness, the interesting and responsible office of Pastor of the Church and Congregation assembling for divine worship at the Weigh House Meeting, Little East Cheap, this tribute of affectionate regard was, on his retirement, presented by the people of his charge, in testimony of their love for his person, of their veneration for his character, and of their gratitude for the many advantages, intellectual, moral, and spiritual, which by his instrumentality, were conferred upon them by the great Head of the Church.—A.D. 1826."

The plate was presented, in the name of the Church, by the Lord Mayor. The addresses, delivered on this interesting occasion, may be seen in the Evangelical and Congregational Magazines for February.

ORDINATIONS, &c.

BATTLE.

FEB. 8, 1827, Mr. Garner, formerly a student at Chipping Norton, under the direction of Mr. Gray, was ordained Pastor of the Baptist Church at Battle, Sussex. Prayers were offered by Messrs. Gates of Sandhurst, Davies of Hastings, Chapman of Hurstmonceaux, and Ivimey of London. Mr. Davies of Hailsham described the constitution of a Christian Church; Mr. Ivimey addressed the Minister; and Mr. Groser of Maidstone preached to the people.

The prevalence of error and infidelity in this neighbourhood renders the little church there an object of peculiar solicitude to those friends of evangelical truth, who are acquainted with its history and present condition.

It is now in a very low state; but the mutual affection between Mr. Garner and the people, and the spirit of humble dependence upon God, which characterized both his language on the occasion and theirs, give reason to hope that more prosperous times are approaching.

LONDON.

FEB. 16, 1827, the Rev. Carlos von Bulow, a native of Denmark, was ordained to the Christian ministry, under the direction of the Continental Society. The service was conducted at the Rev. J. Clayton's, in the Poultry. Mr. Pritchard, of Keppel Street, (where Mr. Bulow is a member), commenced with reading and prayer. Dr. Cox delivered a discourse on the claims of the

Continent. Mr. Burder of Hackney proposed the usual questions. Prayer, with the imposition of hands, was offered up by Dr. Waugh. Dr. P. Smith addressed Mr. Bulow from 2 Tim. i. 12. Mr. Ivimey offered the concluding prayer. Mr. Thomas of Highgate read the hymns.

In our number for April, we hope to present our readers with the most important parts of Mr. Bulow's statement, in answer to the questions proposed to him on the above interesting occasion, and also the substance of Dr. Cox's interesting discourse.

STEPNEY ACADEMY.

THE Editors beg to state that the report of the Anniversary of Stepney Academy, inserted in the last Number, was not official, and that they regret its having appeared; the writer also of the concluding paragraph regrets its insertion, on account of the feelings it has excited.

NOTICES.

WE are requested to announce that the Lecture, which has been carried on for so many years at the Meeting House in New Broad Street, and lately removed to the Pavement, Moorfields, is about to be discontinued; and that the Rev. Dr. Collyer has kindly engaged to preach the *farewell sermon* at the Pavement, on Lord's-day evening, the 11th of March.

The Rev. Caleb Evans Birt, A.M., of Derby, has accepted the unanimous call of the first Baptist Church, Portsea, as co-pastor with the Rev. Daniel Miall, and enters on the office the 25th inst.

The Rev. J. Burton has resigned the pastoral office at Canterbury, with the intention to engage in missionary labours in the island of Jamaica; for which purpose the offer of his services has been accepted by the Baptist Missionary Society.

Mr. Robert Clarke, of Lechlade, has accepted the invitation of the Baptist Church at Bridgenorth, to become their pastor.

LIST

OF

PARTICULAR OR CALVINISTIC BAPTIST CHURCHES.

*(Continued from page 35.)*NORTHAMPTONSHIRE—*continued.*

Harpool		J. Patrick	
Irthlingborough		Thomas Allen	1815
Kettering 1 Ch.	1696	J. K. Hall A. M.	1815
Kettering 2 Ch.	1824	J. Jenkinson	
Kingsthorpe	1822		
Kislingbury	1810	T. Wake	1826
Middleton Cheney		W. E. Bottomley	1821
Milton	1825	T. Marriot	
Moulton		Francis Wheeler	1819
Northampton, College St.	1733	William Gray	1825
Do. Fish Lane	1820	W. Clarke	1820
Oundle	1800	— Manton	
Raunds		James Rappitt	
Ravensthorpe	1819	William Goodrich	1819
Ringstead	1714	— Matthewson	
Road		William Haighton	
Rushden 1 Ch.		Bean Farley	1826
— 2 Ch.	1800	— Drawbridge	1816
Thrapstone	1787	S. Green, Jun.	1825
Towcester		John Barker	
Walgrave	1715	Samuel Adams	1822
Wellingborough	1807		
Weston by Weedon		W. Clark	1809
Woodford	1822	— Gibbs	1826

NORTHUMBERLAND.

Newcastle 1 Ch.	1650	Richard Pengilly	1807
Newcastle 2 Ch.	1817	George Sample	1818
North Shields	1799	James Williamson	1816

NOTTINGHAMSHIRE.

Carlton le Moorland		W. H. Newman	1818
Collingham (North)		William Nichols	1807
Newark on Trent	1810	William Perkins	1817
Nottingham		John Jarman	1804
Southwell	1811	G. Alvey	1823
Sutton in Ashfield		C. Nott	1826
Sutton on Trent	1822	George Pope	1822

OXFORDSHIRE.

Ascott		David Nunnick	1821
Bloxham			
Boddicot			
Burford	1709	B. H. Howlett	1816
Chalgrove	1822	— Crook	1826
Chipping Norton	1662	William Catton	1819
Coate	1662	Richard Pryce	1821
Ensham	1812	J. T. Dobney	1824
Hooknorton	1644	W. Richards	1825
Oxford 1 Ch.	1780	William Copley	1824
Oxford 2 Ch.	1824	James Hinton, A. M.	1825
Summer's Town	1825	Ebenezer Swain	

RUTLANDSHIRE.

Oakham	1772	John Rowse	
--------------	------	------------------	--

SHROPSHIRE.

Bridgnorth.....	1704	R. Clarke	1827
Broseley 1 Ch.	1749	John Thomas.....	1802
Broseley 2 Ch.	1803	T. Jones	1823
Donington Wood.....	1820	— Snow	1822
Market Drayton	1818	Thomas Littleton	
Minsterly and Snailbeach	1817	Joseph Lakelyn.....	1826
Oldbury	1815	Luke White	
Oswestry	1806	Thomas Cooke	1817
Rolaw	1819		
Shifffnall	1700		
Shrewsbury	1627	Manoah Kent.	1823
Welchhampton	1820	James Fenn	1820
Wellington.....	1807	William Keay	1826
Wem	1815	Walter Gough	1825
Whitechurch	1808	John Phillips.....	1822

SOMERSETSHIRE.

Axbridge.....		J. Chandler.....	
Bath.....		J. P. Porter	1791
Beckington.....	1786	James Viney	1824
Bridgewater	1687	J. B. Cox	1825
Bristol 1 Ch.	1640	R. Hall, A. M.	1826
Bristol 2 Ch.	1656	Thomas Roberts	1808
Bristol 3 Ch.	1804	Thomas Winter	1823
Bristol 4 Ch. (Welsh)	1824	D. Rees	1824
Chard		John Toms.....	
Crewkerne.....	1820	Enoch Crook.....	1823
Croscomb		J. Mason	
Downend	1814		
Frome 1 Ch.	1689	Thomas Newman ...	1826
Frome 2 Ch.	1685	W. H. Murch.....	1806
Frome 3 Ch.	1817	J. Moody.....	1820
Keynsham	1808	T. Ayres.....	
Hatch		Robert Fry.....	1817
Highbridge.....	1819	J. Williams	1819
Horsington.....		John Cox	1799
Isle Abbott's	1808	W. Humphry.....	1811
Laverton	1814		
Montacute	1824	Joseph Price	1825
Norton, St. Philip's	1819		
Paulton		— Clark	
Perriton	1824	W. Elliot.....	
Petherton (South)		— Sandown	
Pill	1815	David Evans	
Road		Benjamin Marchman	
Rowborough	1824	— Hooppell	1824
Stogumber		William Gabriel.....	1822
Street	1813	G. H. Orchard	1824
Taunton	1814	Owen Clarke.....	1822
Watchet		Thomas Sturges	1825
Wedmore		James Chandler	1814
Wellington.....		Joseph Baynes	1821
Wells	1815		
Yeovil	1689	J. M. Chapman	1825

STAFFORDSHIRE.

Bilston	1800	J. Ham	
Brettle Lane		D. Morrell	1820
Bromwich (West)	1810		
Burslem	1806	B. Hodgkins	1825
Burton on Trent	1802	Edward Edkins Elliott	1825
Coppice		W. Bridge	1821
Coseley 1 Ch.....	1788	Barnabas Beddow.....	1823
Cosely 2 Ch.	1807	John Pickering	
Hanley	1820		
Holy Cross.....	1815	— Brindley.....	
Newcastle-under-line	1824	— Smith	1822
Rowley Regis	1823	{ P. C. Bisset, and	
Tamworth		{ — Thomas	
Uttoxeter	1822	Alexander S. Smith	

Willenhall	1792	{ William Bayliss.....	
Wolverhampton	1796	{ J. Wassell	
SUFFOLK.			
Aldborough	1812	J. Swindell.....	1826
Aldringham	1812	Thomas Row.....	
Barton Mills		Robert Sanders	
Bardwell.....	1824	— Clarke	1825
Beccles	1808	G. Wright	1823
Bildeston	1794	William Hoddy	1795
Bury St. Edmonds	1800	Cornelius Elven	1823
Charesfield.....	1809	H. Howell	1825
Clare	1802	Thomas Hoddy.....	1804
Earl Soham.	1824		
Eye.....	1810	C. T. Keen.....	1826
Grundisburgh.	1798		
Hadley Heath.		J. Saunders.	
Hadleigh.....	1815		
Holesworth.....		John Gowing.....	
Horham.....		Matt. Harvey.....	1817
Ipswich 1 Ch.....	1750	James Payne.....	1815
Ipswich 2 Ch.	1812		
Laxfield.....	1808		
Lowestoft.....			
Otley.....	1800	James Cole.....	1818
Pin Mill.....	1825	Isaac Double.....	1826
Rattlesden.....	1813	Philip Dickenson.....	1820
Southwold.....			
Stoke Ash.....		Joshua Cowper.....	
Stonham.....	1824	Joshua Cheney.....	
Stow market.....	1797		
Stradbroke.....	1817	J. White.....	
Sutton.....	1810	Samuel Squirrel.....	1810
Tunstall.....		Daniel Wilson.....	
Waldringfield.....	1823	George Thredgold.....	1824
Walton.....	1808	A. K. Cowell.....	1808
Walsham-le-Willows.....	1818	J. Sermon.....	
Wattisham.....	1763	W. Reynolds.....	1821
West Row, Mildenhall.	1987	Leonard Ellington.....	1812
SURREY.			
Battersea.....	1796	Joseph Hughes A.M.	1796
Battersea-fields.....		John Kingsford.....	1804
Blackwater.....	1819	Thomas Burgwin.....	1819
Brockham Green.....	1803		
Byfleet.....			
Weybridge. .. }	1815	Robert Bowyer.....	1815
Addlestone .. }			
Camberwell.....	1823	Edward Steane.....	1823
Chertsey.....		R. Grace.....	
Chobham.....		— Cooper	
Clapham.....		J. Ovington.....	
Croydon.....		Nathaniel Tidd.....	1825
Dorman's Land.		G. Chapman.....	
Guildford.....	1689		
Henley on Thames.....	1823	R. Bolton.....	
Kingston.....	1790	Isaac Phillemore.....	1794
Lambeth, Gray's Walk.....	1821	J. T. Jeffery.....	1824
Lingfield.....			
Ripley.....	1813	— Merriett.....	1813
Stockwell.....	1825		
Wandsworth.....			
SUSSEX.			
Battle.....	1793	W. Garner.....	1827
Brighton 1 Ch.		John Packer.....	1815
Brighton 2 Ch.	1824	— Sedgwick	1824
Dane Hill.....		John Roberts	
Hailow-Down.....		J. Hatterhill.....	
Hailsham.....		William Davies.....	1821
Hand Cross (Slangham).....		William Fuller.....	
Lewes.....		Josiah Denham.....	1822

Rotherfield.....		John Hatterill.....	
Rye.....		Andrew Smith.....	1821
Wadhurst.....		George Down.....	1823
Uckfield.....	1816	J. H. Foster.....	
Wivelsfield.....			
WARWICKSHIRE.			
Alcester.....	1640	Joseph Price.....	1813
Bedworth.....	1796	William Smith.....	1822
Birmingham 1 Ch.....	1737		
Birmingham 2 Ch.....	1785	Thomas Morgan.....	1820
Birmingham 3 Ch.....	1814	John Poole.....	1818
Coventry.....	1716	Francis Franklin.....	1799
Draycott.....	1811		
Eatington (Over).....	1803	J. Cook.....	1811
Henley in Arden.....	1731	Stephen Barker.....	1803
Kenilworth.....	1822	W. Elliott.....	
Kirby (Monks).....		James Jones.....	
Napton.....	1820	Shakespeare.....	
Rugby.....		Edward Fall.....	1811
Southam.....		T. Shakespear.....	
Warwick.....	1689		
Wolston.....	1814	George Jones.....	
WILTSHIRE.			
Berwick.....	1826		
Bradford.....		Rodway.....	1824
Bradley (North).....	1775	Joseph Clift.....	1792
Bratton.....		J. S. Bunce.....	1826
Broughton.....	1690		
Calne.....		James Deane.....	1825
Chapmanslade.....	1788	W. Eacot.....	1826
Chippenham.....		— Shuttleworth.....	1825
Corsham.....	1824	H. Webley.....	1818
Crockerton.....	1689	Joseph Thresher.....	1807
Devizes 1 Ch.....	1700	— Sparkes.....	1823
Devizes 2 Ch.....		John Biggs.....	
Downton.....	1738	John Clare.....	1804
Grittleton.....		Joseph Seymour.....	1825
Hilperton.....		John Dymott.....	1810
Knole (East) and Semley ..		George Shell.....	1824
Limpley Stoke.....	1820	Abraham James.....	1821
Malmesbury.....		Thomas Martin.....	1812
Melksham.....			
Road.....	1783	Benjamin Marshman.....	1823
Salisbury.....	1690	P. J. Saffery.....	1826
Sandy Lane.....	1790	Samuel Webley.....	1820
Shrewton.....	1812	William Roberts.....	1812
Southwick.....	1660	Absalom Bennet.....	1820
Trowbridge 1 Ch.....	1660	William Walton.....	1823
Trowbridge 2 Ch.....	1821		
Warminster.....	1811	Joseph Mitchell.....	1816
Westbury Leigh 1 Ch.....	1662	Thomas Gough.....	1815
Westbury Leigh 2 Ch.....	1810	George Phillips.....	1810
Westbury Leigh 3 Ch.....	1825		
Widborn.....	1811	Richard Parsons.....	1818
WORCESTERSHIRE.			
Astwood.....	1812	James Smith.....	1812
Atchlench.....	1826		
Bewdley.....	1649	George Brooks.....	1813
Blockley.....	1820	D. Wright.....	1821
Bromsgrove.....	1672	John Scroxtan.....	1800
Buckeridgebank.....			
Cradley.....		— Matthews.....	
Dudley.....		John Hutchings.....	1814
Evesham 1 Ch.....	1732	{ Law. Butterworth	
Evesham 2 Ch.....		{ David Davies.....	1823
Holy Cross.....		W. Downes.....	
Kidderminster.....	1809	W. Smith.....	
Netherton.....	1810	Robert Hall.....	1812

Pershore.....		Thomas Waters, A.M.....	1815
Shipstone on Stour.....	1774	Samuel Taylor.....	1815
Stourbridge.....	1823	— Preece.....	
Tenbury.....		John Shepherd.....	
Upton on Severn.....		John Miller.....	1801
Westmancote.....	1679	J. Williams.....	
Westmeath.....			
Withall Heath.....	1819		
Worcester.....	1658	Henry Page, A.M.....	1818
YORKSHIRE.			
Barnoldswick.....	1698	Nathan Smith.....	1826
Beadale.....	1793	Robert Thomson.....	
Bingley.....	1760	J. M'Kaag.....	1825
Blackley.....	1794	John Rigby.....	1798
Bradford 1 Ch.....	1753	W. Steadman, D.D.....	1805
Bradford 2 Ch.....	1824	Benjamin Godwin.....	1824
Bramley.....	1766	W. Colcroft.....	1826
Bridlington.....	1698	Robert Harness.....	1795
Burton (Bishop's).....		Abraham Berry.....	1813
Chapelford.....	1821		
Cowling Hill.....	1756	Nathaniel Walton.....	1826
Crigglestone.....	1822	John Hattersley.....	
Dishforth and Boro'bridge...		John Crook.....	1825
Driffield (Great).....		James Normanton.....	1815
Earby in Craven.....	1818	William Wilkinson.....	1819
Elland.....	1792	J. Lunn.....	1826
Farsley.....	1770	Jonas Foster.....	1824
Gildersome.....	1749	William Scarlett.....	1808
Halifax.....	1760	Charles Thompson.....	1826
Haworth 1 Ch.....	1752	Miles Oddy.....	1787
Haworth 2 Ch.....	1821	Moses Saunders.....	1824
Hebden Bridge.....	1777	John Jackson.....	1821
Hillefield and Long Preston...	1805	Samuel Hardacre.....	
Horsforth.....	1803	John Yeadon.....	1826
Hull 1 Ch.....	1736	James M'Pherson.....	1823
Hull 2 Ch.....	1795	Thomas Thonger.....	1820
Hedon.....	1824	J. Harper.....	1825
Hunmanby.....	1817	John Hithersay.....	1819
Idle.....	1810		
Keighley.....	1810	Abraham Nichols.....	1826
Kilham.....	1822	David Taylor.....	1825
Leeds.....		James Ackworth, A. M.....	1823
Lockwood.....	1790	James Aston.....	1805
Malton.....	1824	C. Morrell.....	1824
Mapham.....	1826	— Trewella.....	1826
Masborough.....	1790		
Meltham.....	1819		
Merfield.....	1825		
Ottett Common.....	1822		
Pole Moor.....	1794	A. Webster.....	1824
Rawden.....	1715	Samuel Hughes.....	1818
Rishworth.....	1803	Thomas Mellor.....	1816
Salendine Nook.....	1743	Robert Hyde.....	1795
Scarborough.....	1770	Benjamin Evans.....	1826
Sheffield.....	1804	Charles Larom.....	1821
Shipley.....	1758		
Slack Lane.....	1821	Joseph Shaw.....	1821
Steep Lane (Sowerby).....	1770	Lawrence Shaw.....	1824
Sutton in Craven.....	1711	Joseph Gaunt.....	1818
Thornhill.....	1820	Thomas Muckley.....	1826
Wainsgate.....	1750	Mark Holroyd.....	1810

MONTHLY REGISTER.

FOREIGN.

It would seem that the affairs of *Portugal* are far from being settled. The Anti-Constitutionalists have indeed sustained successive reverses, and have been compelled to take refuge in Spain. But there is reason to fear that there is still a powerful party in favour of the old system. When it is considered, that of that party the Romish ecclesiastics are the instigators and directors — men who have always opposed the progress of knowledge and liberty, and whose influence in Spain and Portugal has been most mischievous — and that every attempt to suppress free principles is likely to be encouraged, if not assisted by certain Continental Powers — some dread of the consequences will hardly be wondered at. Possibly we are on the eve of a *war of opinions* — a conflict between light and darkness — the last struggle of the Evil One — and the final judgment of God on apostate nations. Of the ultimate issue no doubt can be entertained: but it is equally certain that the contest will be terrific. May we be prepared for it!

The French Legislature are still occupied with the proposed law of the press, which has already undergone considerable modification in the course of discussion it has passed through. It has been ascertained (a most wonderful discovery, truly!) that works printed in a very small size, such as 32mo, are peculiarly dangerous; and it is therefore intended to prohibit the publication of any books under 18mo. Surely it were better to have a law of uniformity at once, and print every thing in *folio* — a size that would well become a *great* nation!

It is said that the *Greeks* have recently obtained some important advantages over the *Turks*.

There is reason to hope that tranquillity will soon be restored in the *South American States*.

DOMESTIC.

Feb. 8. Parliament met, pursuant to adjournment.

12. Addresses of Condolence to the King, on account of the death of the Duke of York, were voted in both Houses.

15. The Committee on emigration was re-appointed.

The important question of Catholic Emancipation is to be brought before Parliament on the 8th inst: in the House of Lords, by the Marquis of Lansdown; in the House of Commons, by Sir Francis Burdett. Numerous petitions, both on this subject and on that of the Corn Laws, have been already presented.

We are much concerned to announce the serious illness of the Earl of Liverpool. A paralytic seizure, with which his lordship was attacked on the 17th ult. has incapacitated him for public business, and deprived the country of his services in a critical conjuncture of affairs. Many rumours are afloat, relative to projected changes in the administration, but we deem it proper at present to abstain from mentioning them.

Ireland continues in a state of great excitement. The violence of restless demagogues, the arts of bigotted priests, and the lawless conduct of the lower orders whom they influence and stimulate, cannot fail to produce discontent and destitution. How happy would that country be, were the curse of popery and priestcraft removed!

Intelligence has just arrived that Captain Franklin has succeeded in his expedition, having reached Behring's Straits in safety.

IRISH CHRONICLE,

MARCH, 1827.

THE Paper written by the Rev. S. Davis of Clonmel, on "The State of Education in Ireland," which appeared in our Number for December, has been reprinted in a separate form, and copies of it sent round to our friends, with the Chronicles. The following circular was sent with them.

[*The Secretaries request that the non-receipt of this Circular by any Minister, may be attributed, not to neglect, but to the difficulty of sending parcels without incurring expence.*]

"DEAR SIR,

"WE deem it unnecessary to lay before you a minute statement of the claims and proceedings of the Baptist Society, for promoting the Gospel and educating the poor in Ireland. But we beg leave to call your particular attention to the enclosed communication from one of the Society's Agents, which cannot fail to excite deep interest in the heart of every friend to the moral improvement of the sister country.

"While we respectfully acknowledge the assistance you have rendered to the exertions of the above Institution, we are persuaded of your readiness to co-operate in every additional effort, which may be essential to the accomplishment of its benevolent and evangelical objects.

"The expenditure of the Society is between two and three thousand a year; to meet which it is entirely dependent on donations, subscriptions, and congregational collections, — *its funds are at this time completely exhausted.*

"We shall, therefore, be most happy to receive an intimation from you, as early as possible, as to the time and manner in which the Society may hope to receive your further countenance and support.

"We shall be exceedingly obliged, if you cannot admit a minister to visit you, if you will endeavour to procure for the Society a collection some time between this and the Annual Meeting at Midsummer.

"We remain, dear Sir,

No. 7, Heathcote Street,
Mecklenburgh Square.
Feb. 25, 1827.

"Yours respectfully,

"JOSEPH IVIMEY, } *Secretaries.*
"GEORGE PRITCHARD, }

The Secretaries have received several letters in consequence of this circular, in which they have been assured of a ready compliance with their request. Should this kindness be general, and congregational collections be made before the next Annual Meeting, the pecuniary embarrassments of the Society will be effectually relieved.

Our readers will, we doubt not, be gratified by reading the abstract of a statement made by Lord Farnham, at a public Meeting at Cavan, in the North of Ireland.

Abstract of Lord Farnham's Speech at the Reformation Meeting in Cavan.

"UNTIL very lately I was of opinion that the superstitious attachment of the Roman Catholic people to their priests was so strong, and the sway of the clergy over the minds of their flocks so absolute, that any idea of the possibility of detaching the people from them appeared visionary. A fair and full experiment has now been made, and the result most satisfactorily proves that this opinion was founded in ignorance of the actual state of Ireland, and that the conversion of thousands of its inhabitants to Protestantism is no matter of Utopian speculation."

The noble Lord then proceeded to enumerate many instances of public recantation

at Farnham, &c., and said, that "In the short space of four months, about four hundred and fifty Roman Catholics have come within the pale of our Church, in the County of Cavan. The converts who have hitherto joined us, are in various ranks of life. Some tradesmen, farmers, and mechanics; others of an inferior class, such as labourers, servants, &c. Many of them, it is true, are poor; but surely their humble situation should not exclude them from our community,—nor their poverty from the enjoyment of the Gospel. We should reject no man from the blessings of the true religion, who is willing to renounce his errors. Their state of information is just as various. Some are well educated, others tolerably well educated; many totally illi-

terate; a considerable number were very well versed in Scripture, either by reading it themselves, or hearing it read by their neighbours; and it is a pleasing fact, that several who, on their first conformity, did not know a letter, are, by attending at Sunday and Evening Schools, which have been provided for them, now able to read the Word of God themselves. The greatest attention has been paid to prevent any persons but such as bear irreproachable characters, from coming forward; and a very considerable number, amounting to nearly 100, have been discouraged from reading their recantation, on account of their having neglected, or not having been able to produce sufficiently favourable testimonials of good conduct from the neighbourhood from whence they came. Ladies and Gentlemen, you have some acquaintance with me, and I pledge to you my veracity, that no temporal or pecuniary advantages have in any instance been offered to induce conformity. The enemies of the Gospel and of our excellent Establishment, have not failed to assign corrupt motives to the conformists, and unworthy conduct to those who have been instrumental to the Reformation. But I do not hesitate to defy the utmost ingenuity of malice to make good these charges, either as they affect me or the general body of the converts. And as I find it has been pretty generally assumed that this great work has been chiefly effected by territorial influence, it may not be amiss to state, that of the four hundred and fifty persons who have conformed in this County, not one-fourth live on my estate, and not one-tenth are my immediate tenants; and that out of upwards of one hundred and forty labourers and artificers who depend on me for their daily support, not more than five have left the Roman Catholic Church; and if persecution or undue influence had been used, this would not have been the case. I now resume my narrative. Our care over the converts does not end with their bare recantation of error. The Bishop of this diocese, in the zealous discharge of his pastoral office, after receiving them himself into the Church, sends weekly a list of the conformists to the ministers of their respective parishes, recommending them in the strongest terms to their care, for religious instruction, encouragement, protection, and close inspection into their future life and manners. And I am happy to add, from authentic reports, which I have made it my business to obtain, that the conduct of the conformists has in general been most exemplary. From the different parishes we learn, that they have been constant frequenters of the Church on Sunday; and that on Christmas day, forty in one, twenty in another, ten and fifteen in others, received the Sacrament of the Lord's Supper according to the esta-

blished ritual, and this too in a most solemn and becoming manner. Such an event, as it might be expected, alarmed the minds and provoked the resentment of the Roman Catholic Hierarchy. They were then assembled, as they inform us, in Dublin, for the transaction of important business; and on hearing of the progress of affairs in this quarter, they sent a deputation of their body, consisting of the Titular Primate and four Suffragan Bishops, to enquire into the causes of so extensive a defection. This deputation arrived in Cavan on the 14th of December, and great expectations were excited by their approach. It was generally expected by Roman Catholics that their Bishops would have settled the question by a demonstration of the truth of their religion; and as the people were invited from the altar on the preceding Sunday to meet them at the chapel on Thursday, thousands proceeded to the spot in the hope of having their faith vindicated and confirmed. The Prelates, however, did not think proper to gratify public expectation, for reasons they have alleged in their authorised statement. It happened that at this period there was a deputation here from the London Hibernian Society. The gentlemen who composed this deputation, together with three clergymen, two of whom were the respected ministers of this parish, were of opinion that a fair opportunity presented itself for an amicable discussion of the differences between the Churches, and you have seen the respectful manner in which this invitation was urged. An invitation addressed not exclusively to the Prelates, but to any person whom they might think proper to depute as their representatives. There was no pretext therefore for that assumption of dignity behind which these Prelates thought proper to shelter themselves. They might, it is true, have declined the discussion in their own persons, but there was nothing stood between them and the appointment of deputies but the terror of a defeat. They preferred a dishonourable safety to the risk of probable failure, and having branded the latter as impudent and insolent, refused even the politeness of an answer. Whether the letter in question be such as it has been designated, you Ladies and Gentlemen, will be able to judge for yourselves. To me it certainly appears, that nothing but a spirit of malignant resentment, and the strong apprehensions of defeat and exposure, could have so misconstrued and stigmatized a modest and Christian appeal to reason, argument, and Scripture. That this conduct upon the part of the Prelates was not agreeable to their people, we have manifest reason to believe. An indubitable evidence of the spirit of the times may be collected from the fact, that upon the same evening my Rev. Friend, Mr. Pope, delivered a lecture

in this place upon the questions at issue between the Churches ; and in defiance of positive orders to the contrary, and all the fulminations of papal wrath against the disobedient, thousands of Roman Catholics attended to hear the discourse. Threats of penance were unavailing, and promises of indulgence were equally disregarded. The thirst after information and spiritual knowledge overcame the fears and the hopes of the misgiving multitude ; and whilst they murmured at the unaccountable silence of their pastors, they listened with attention to the refutation of the errors of their Church. Things continued in this state until the following Sunday, when three sermons were preached in the Roman Catholic chapel by the Prelates. But at the moment they were warning their flocks against the *Scriptural Heresy*, it is not a little remarkable, that forty-nine Roman Catholics were in the church of Cavan renouncing the doctrines which the Bishops were labouring to support, and adopting the very *heresies* which their Prelates were endeavouring to discredit ! This is a circumstance which cannot fail to strike every one who would discover the spirit of the age in "the signs of the times." Meanwhile the Prelates were not idle. They had been collecting such information as might prove discreditable to the converts and their friends ; but the credibility of the evidence will be best appreciated by comparing what they have produced with the facts which have since transpired. It appears, however, that a few worthless creatures came forward to depose to the grossest calumnies, and the most unblushing falsehoods. The good sense of the magistrates, to whom the affidavits were tendered, saved these individuals from the commission of actual perjury. The Roman Catholic Clergy attended the Petty Sessions with all the strength of their case made out. Doubtless their strongest ground was there occupied. But the magistrates, in the exercise of that discretion with which the law unquestionably invests them, refused to receive any affidavits, except such as tended to show either an actual or intended breach of the peace ; at the same time inviting those who tendered the depositions, to bring forward any of the latter description. One of the proffered affidavits *did* depose to an actual breach of the peace. If such were true, the legal punishment must have followed ; but if false, it rendered the deponent liable to an indictment for perjury. Of this, those who brought them forward were well aware ; and preferring the advantage which an unrefuted stain might confer upon their cause, to the certainty of truth being elicited, and fraud punished, they declined offering any part of the testimony, unless the whole was received. Foiled in this attempt, the Bishops took their departure : but, previous to their separation, they had drawn up their celebrat-

ed statement, which has since been published with their names attached. This document I am compelled to designate a tissue of the grossest falsehoods that ever emanated from five persons invested with the sacred function which they assume. But happily it carries on its face such palpable improbabilities as no rational man can believe, and such as the most prejudiced favourer of their cause must feel in his heart could not be true.

"In such a work as that in which we are engaged, we must expect to be assailed with vituperation and falsehood. We must be prepared to meet and to repel them, and to present the shield of conscious integrity and established character against the slanderous missile of our wily adversaries. Permit me to detain you a little longer, while I state, from information I have carefully collected from the clergy and other persons engaged in this interesting work, these causes which have principally led to the great change now in progress. The first, then, in my apprehension, is the increasing knowledge of the Holy Scriptures. Notwithstanding all the efforts of the Romish Priesthood to keep the Bible a sealed book to the people, the light of the Gospel *has* broken forth and shone over this benighted land, in despite of their exertions. The thirst for Scriptural information is so great, and has already been indulged to such an extent, that those whose duty it is to examine the conformists, have expressed their astonishment at the progress in the knowledge of divine truth displayed by persons who laboured under such peculiar disadvantages. The second cause may be traced to the opposition given by the Romish Priests to every system of moral and religious education. This operates most injuriously on the temporal as well as the spiritual interests of the peasantry. It brings them into an actual and open contest with the priest. Feeling in themselves the want of instruction, and the loss they have sustained in every sense from the deprivation of it, they are anxious that their children should not labour under similar disadvantages ; and being determined that their offspring shall not be kept in debasing ignorance to gratify the unreasonable prejudices of their Clergy, many of them fly from their authority, and in resisting their power in one case, they learn to assert the liberty of thinking and acting independently in all others.

"One of the chief objects of this meeting is to induce Protestants to hold out the right hand of fellowship to their conforming brethren, and those who are yet hesitating on the brink of conformity — not to check their advances to an alliance, by apathy and scorn, but to cheer, to encourage, and to protect those who, through a thousand dangers and difficulties, seek to share that liberty of conscience, and all those inestimable blessings which the Reformation has imparted. We

can entertain no reasonable doubt of the sincerity of the great body of the conformists. On the most accurate inquiry which I have been able to make, it does not appear that out of the vast numbers who have joined our Church, more than twelve or fourteen persons have reverted to Popery. * * *

"The above mentioned causes which have produced these effects here, are beginning to operate in every part of Ireland. Scarcely a post arrives but brings us intelligence from the north, and from the south, from the east, and from the west, of Roman Catholics who have joined our Church. I consider it matter of peculiar congratulation to be able to state to the Meeting, that the influence of Jesuitism in its strongest entrenchments is unable to resist the progress of the spirit which is abroad, as is evidenced by the fact, that no fewer than seven persons conformed last Sunday in the Church of the Parish where Clongowes Wood College is situate. And as the general knowledge of such facts greatly encourages the timid and wavering, I would earnestly entreat all the friends of the cause to give circulation to such instances of conformity, as are well authenticated. We cannot rely with perfect security on all the accounts we find in the daily press of such occurrences; but I believe from private communications that I have received, corroborative of the published statements, that we shall not overrate the conversions which have already occurred, by stating them at three hundred, which, together with those at Cavan, amount to a total of about seven hundred and fifty, in a few months.—There is no thinking man who does not perceive in the preponderance of the Roman Catholic religion in this country the fruitful source of most of the calamities and agitations with which it is afflicted.

"It now fully appears that vast numbers of the population are held to their Church, not by an attachment to her doctrine and discipline, but by fear and shame. They are afraid of having their houses burned, of being insulted in fairs, markets, and other places of public resort in the country, by Carmelites, Scapularians, devotees, and priests' men, as they are called. They are ashamed of being upbraided as turncoats—ashamed of the imputation of unworthy motives. These things deter, and will deter them, until Protestants unite in their defence, and welcome them into the bosom of their community. This feeling of terror, however, is gradually wearing away. There is a spirit of inquiry gone abroad still more powerful than these checks, which nothing can extinguish. Every new convert that walks abroad in safety, is an additional proof of the impotence of the Priests, and a fresh encouragement to the fearful. Every challenge refused by the Clergy, is likewise

received as the proof of an untenable cause, and the people deserted by their Pastors in the most interesting object of their inquiry, are obliged to resort to private discussions, either to defend their faith, or satisfy their scruples. Nothing can be more amicable than the manner in which such discussions are carried on; their result is always favourable to the cause of truth; and where the people have not been able to satisfy themselves upon certain points, they refer to the Established Clergy, or some competent Scripture reader, in secrecy. At nightfall they assemble, invite the reader to each others houses, and receive the Bible with the utmost avidity. Thus is the influence of the Priest undermined, and wherever the Bible has been freely circulated, the majority hang very loosely to the system of Popery.

"I would suggest, that a general Society, under the special patronage of the Hierarchy of the United Kingdom, should be formed without delay, and that public meetings should be held, for the purpose of diffusing a more general knowledge of the present state of Ireland, as well as to aid the proposed objects of the Society. The events which have taken place plainly demonstrate how little capable the Roman Catholic Hierarchy would be of resisting the united efforts of the Protestants of the Empire to enlighten the Roman Catholic population of this country. All that is wanting is union of purpose and unity of action. Let the Landed Proprietors, both resident and absentee, lay aside for a short season their petty local interests, and electioneering objects, which have so narrowed their patriotic and Protestant feelings, as nearly to extinguish them. Let the Hierarchy of the Established Church take the lead, let every denomination of Protestants cordially unite in this labour of love, and let every hand be simultaneously stretched forth, to rescue our Roman Catholic fellow-subjects from the degrading bondage of ignorance and superstition, and the glorious work will be accomplished. The people already feel their chains, and only wait for protection and encouragement to break them, and to bless the instruments by which their emancipation has been effected."

Donations received by Mr. Ivinney.

Potter-Street Society, by Rev.	
J. Bain	£1 4
From East Dereham, by Rev.	
Mr. Williams	5 0 6
A Friend, by Mr. A. Saunders,	
for Schools	1 0 0
A Friend, by Rev. G. Pritchard,	
for Mr. Briscoe's Pulpit and	
Seats of his Meeting House,	
at Ballina	0 10 0

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

DIGAH.

From the following extract of a letter from Mrs. Rowe to the Secretary, it will be seen that the cause of Native Female Education is still proceeding at that station; where, if we mistake not, the *first* effort for female children was made:—

Digah, March 16, 1826.

You will perhaps conjecture that Native Female Education at this station has been at a low ebb, on account of my having drawn so sparingly upon that fund. It has been so, but it is so now no longer. The old Lyme School is revived on a better plan than before, having a mistress and young male assistant, and is in a new brick house, built for the purpose at Daoodpore, by subscription. A School for Boys is under the same roof, and the master of it superintends the Girls. They were all here yesterday to be examined and get their wages. Out of 16 Girls, 6 came, and repeated the first paragraph of the Ten Commandments; many of the Boys say the whole, and Watts' Catechism. My rule is, that, amongst any number of boys, if 20 do not read in print, the master does not get full wages. Girls we must coax; they are learning to write, sew, and knit also. I have two Schools in like case within our gate. The old Liverpool School is to be set up again in a short time with flying colours. The foundation of a house 36 by 25 feet is laid, and well forward in brick-work, which I hope to finish by subscriptions gained here. Girls and Boys

are waiting to get into it. I have been to two Schools of Boys to-day, and shall visit a third (not mentioned) this afternoon; in all, nine, I hope by the time you get this. I went out in a tonjon, which is a chair borne on men's shoulders, who change two and two, or four and four, by turns. The wind was so cold when I went out that I was a little pinched under a warm shawl; when I returned at 11 o'clock, the sun burnt me under an umbrella. To provide against this inconvenience, and that of such a train of men servants, I have ordered a small four-wheeled carriage, just large enough to admit me and a lady, to be made, to serve my school-visiting purposes, to creep through narrow lanes and under hut eaves, through the villages. The expence will be little more than that of keeping bearers, whom I shall be most glad to get rid of. The sale of my palankeen (*a hearse* carried by men), will pay one-half of the purchase; and this will serve all my school-going purposes, and not expose my health, nor keep me so long on the way. At this season we have such tornadoes of dust and hot wind, that an exposure to it in an open vehicle is dangerous.

I have to thank you sincerely for the favour shewn to the cause of Native Female Tuition through me; and assure you, that it is my joy and my pride to be made the instrument, in the hands of the English Ladies, of promoting their amiable designs. Please to present all such as look to me for the disposal of their alms my best christian regards.

CEYLON.

The following Narrative, lately received from our Missionary brother, Mr. Chater, will, we are persuaded, be very gratifying to our readers. We cannot but hope

that, although much fruit has not yet been gathered from the exertions which have been made in the stations in this island, the pleasing events here narrated may be looked on as tokens for good.

Colombo, July 27th, 1827.

Concerning Colombo, I have no increase of members to mention, but there is evidently an increased desire of hearing. My Pettah congregation, which formerly did not amount to more than 40 or 50, is now often, on Sabbath evenings, more than a hundred. It is to be recollected also, that worship is held at the same hour at two more places within half a mile of ours; *i. e.* in the Wesleyan chapel in English, and at Mr. Armour's church in Portuguese; at both of which there is an equal proportion of increase. When therefore we recollect, that "faith cometh by hearing," we ought to rejoice in this change for the better, in such a place as Colombo. Our numbers at Singalese worship are still distressingly small, excepting at some of the villages, where sometimes, by means of our Singalese reader, I have from 100 to 200 hearers. But these I cannot possibly visit so often as is desirable; and that the word has reached the hearts of any of them does not yet appear. My two last visits to Hanwell have been very pleasant ones. In the first of them I stopped at a village called Malliriyarie, seven or eight miles from Colombo, where I had heard of a respectable Singalese female, who, I was informed, paid particular attention to the things of religion. Having been apprized of my coming, she had collected in her house a congregation of nearly forty persons, who attentively heard the word of life. The person herself, who is the widow of a respectable Singalese headman, though her advantages for acquiring a knowledge of religion have been very circumscribed, appears to me to have a good understanding of the grand essentials of the Christian religion. Her heart seems to be wholly set on the things which are not seen and eternal. Full of humility and meekness, all her hope and trust appear to rest on the sure foundation laid in Zion; and she manifests much concern for the salvation of sinners around her. I feel a strong and pleasing persuasion that she is one of the Lord's hidden ones. On the Sabbath, at the usual hour, I preached at Hanwell to a good congregation. On this occasion in prayer, in commenting a little on the chapter I read, and in preaching, I enjoyed such enlargement of ideas and liberty of expression, as I never before felt in speaking in Singalese, and but seldom even in English. It seemed, indeed, as if for once I was handling the people with

hands, and not with stamps.* And the hearers, at least for the time, felt the effects. Some of them told me they never heard such a sermon as that before. And our friend, the Modeliar, wrote to me many weeks after, that the effects it produced continued visible in many respects. O that they may end in the conversion of some of those more than half heathen sinners! On Monday evening we held a prayer-meeting; many are called upon to take the lead at these meetings, and the Modeliar and some others do it with agreeable propriety. My day's labour, consisted, on Tuesday, in visiting the village where Dionysius resides and keeps a school. It is distant from Hanwell full seven miles. The road to it is somewhat romantic, lying through thick jungle, and the whole bounded on either side by hills almost sufficiently lofty to be termed mountains. In my way to and from this village, the name of which is Ooggalla, the thought struck me how pleasing it would be to the members of our society, could they see for themselves, how, by the instrumentality of their humble agents, they are causing the cheering rays of the gospel to penetrate the deep jungles of Ceylon. The modeliar accompanied me, and Dionysius and his father had collected, besides more than forty boys that attend the school, between sixty and seventy adults, to hear preaching. Again I felt as though my Lord and Master was with me, though not to the same degree as at Hanwell on the Sabbath day. After preaching, the mother of Dionysius came before the Modeliar and me, and with streaming eyes told us that herself, her husband and whole family were determined on renouncing the Roman Catholic superstitions, and joining our society; and the only thing that made them hesitate, was that ill-natured people might say it was in consequence of their son's receiving a small salary that they took such a step. The Modeliar took on himself the business of replying, by telling her that whatever they were convinced was their duty they should attend to, not regarding what ill-natured persons might say, with some other things equally appropriate. In the house we had much conversation with the Mohandiram, Dionysius' father, who said he had diligently searched the Scriptures, and could find no command there for a great many things they had been taught to practise. He is one of the most intelligent persons I have found among the Singalese, and I felt persuaded that the light that was now breaking in upon his mind would not shine upon him in vain. This was the first time that a European face had ever been seen at Ooggalla. In fact, it

* Those who have read the Life of Brainerd will understand this allusion.

is not many years since the place was a solitary jungle; the Mohandiram is both the head and founder of it. The day following, accompanied by the Modeliar, I visited Dedigama, another village in the jungle. We came about a mile along the road to Colombo, and then penetrated about four miles into the jungle. Here we had a congregation of nearly a hundred, a good proportion of them females. Most of them seemed to hear with fixed attention, but did not seem to feel as did the hearers at Ooggalla. In the evening I preached again to a decent congregation at Hanwell, and early next morning set off on my return home. I had but a very few tracts with me on this journey, but all I had were received with eagerness. Last month I paid another visit to Hanwell.

Our Colombo Auxiliary Religious Tract Society having printed two tracts; No. 1, A Conversation between a Boddhist and his Christian Friend; and No. 2, The Advantages of Drunkenness; I carried a small bundle of each with me. I took fewer than I should have done, because I had before sent many in that direction, and supposed there would be but few demands for them. But by the time I reached Hanwell, my stock was nearly gone. A few, however, remained; and immediately on entering the house of Mr. De Livera, (or our friend the Modeliar) I gave him a copy of No. 2. After reading a little of it, he said you have brought me just such a tract as I wanted. I have just been severely reprimanding a petty head-man for intemperance. He ordered a good reader to go immediately and read it over distinctly to that man and a number of others who were present. They all were much pleased with it, and the poor drunkard sent many thanks to the Modeliar for the little book, and said he would never again drink any thing but water. Numbers, by reading or hearing this tract have made similar resolutions; but if made in their own strength, we know too well what to think of them.

At the usual hour, on Sabbath-day, a congregation of nearly 100 assembled for worship. It was a good season, though I did not enjoy all that sense of the divine presence and assistance I did during my last visit. Before my going to Hanwell on this occasion, the Ooggalla Mohandiram had intimated to me that he had something of importance to communicate to me when I again visited them. After public worship he came to the Modeliar's house, where I was staying, and told me that if we judged him a proper person for the ordinance of baptism he was ready, as also his wife and eldest son, to be baptized whenever I should appoint, and he wished it to take place before I left Hanwell. He was far from being ignorant of the

terms on which we admit members, and after much conversation it appeared to me proper to appoint a church-meeting for all three of them to declare what God had done for their souls. Wednesday therefore was appointed as the day for holding a church-meeting, and if they were approved of by the church, for their receiving baptism.

Sabbath evening I preached at Patgama, a village in which brother Siers has begun to hold worship since my last visit to Hanwell. We had about thirty attentive hearers. The owner of the house at which we held the meeting, whose name is Loossee Nayde, professes to be earnestly seeking salvation; and would immediately join the church if he could be accepted. Monday I visited the Hanwell school, and in the evening we held a prayer-meeting, at which more than fifty persons were present, and I gave them quite an extemporaneous exhortation in Singalese.

On Tuesday, according to appointment, I paid my second visit to Ooggalla. From the time I entered the Mohandiram's house, till I left it, scarcely a word was heard on any subject but religion. The poor young man, Dionysius' elder brother, fearing that though his father and mother might be received, he would not, was almost broken-hearted at the thought of being left behind. On entering into close conversation, such evident signs of true penitence appeared in him, that it seemed to me improper to prevent him from coming before the church. In Dionysius' school bungalow, we had a good and attentive congregation. My subject was "the attractions of the cross;" which I trust in some measure were felt by many on that occasion. While at the Mohandiram's I felt a kind of sacred pleasure, such as I have not during my twenty years' residence in India, before. Surely, I could not help saying, while surrounded by the numerous and deeply affected family — "*this day is salvation come to this house.*" At the appointed hour on Wednesday the church-meeting was held; and father, mother, and son were added to the little society at Hanwell. I humbly trust they are of the Lord's adding, and such as shall be eternally saved. The father, when asked what had been instrumental in producing the great change that had taken place in his view and feelings, replied, "reading the word of God for myself." The mother, when asked a similar question, answered, "It is the conversation of this, my son (pointing to Dionysius) that has been the principal cause of the change that I have undergone." Immediately after the church-meeting, public worship commenced; and I preached for the first time at Hanwell on the subject of baptism. There was not time to give notice that the baptizing would take place on that occasion; but a congregation of 150 assembled. I went from

the pulpit to the river side, followed by the three candidates and the whole congregation. When all was composed to silence, the Mohandiram said, "If it be not improper, I wish now to address a few words to the people. He began by asking, To whom must a servant be obedient, if not to his own Lord and Master? I read in Acts xxii. 16, these words, 'And now why tarriest thou? arise, and be baptized,' &c. 'Some may murmur,' he added, 'at our forsaking our old faith and adopting a new one.' But I read in Jeremiah v. 6. 'Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity.' Rev. xviii. 4. 'Come out of her my people, that ye be not partakers of her sins,' &c. Isa. xlii. 8. 'I am the Lord; that is my name: and my glory I will not give unto another, neither my praise to graven images.'" What my dear brother, do you suppose were my feelings, on hearing the man who some time ago was the strength and stay, the great leader of Romish superstitions, in Hanwell and the neighbouring villages, thus standing up among 150 of the inhabitants of those villages, and thus appropriating these striking passages? It appears to me that if no good were effected in this island, but that which has been and probably will be at Ooggalla, our society would have no cause to regret having expended a part of their funds on Ceylon. The main prop of Roman Catholicism is struck away; and I think I may add, is converted into a piece of artillery that will in future play briskly upon its little remaining strength. Ooggalla and some other villages near, which were not long since divided between Boodhoo and the Pope, are now in a fair way to become truly Christian villages. I have made Dionysius a reader to them, and he and his father are often employed in going from house to house to make known to the inhabitants, in their own tongue, the wonderful works of God.

During this visit, I lodged at the Modeliar's; and there, religion was almost the sole topic of conversation. We had some very serious conversation with the person who is the only remaining support of Romanism in those parts. In argument he was (principally by the Modeliar) completely foiled; but what effects may be produced, time alone can shew. The change to be observed at the Modeliar's house appears, in two particulars, great and pleasing. For several years after I became a visitor at his house, all I could get him to collect for family worship, was himself, his wife, and one servant, sometimes one or two of his children. Now, from twenty to thirty collect every evening, and seem to look for it just as they do for their supper. The other particular relates to the sabbath. This sacred day (as is almost universally the case in this island)

could scarcely be distinguished from the other six. Now it is observed, much as at the house of a pious farmer in England. I had Brainerd's Life with me at Hanwell, and the Modeliar kept it to read. But he says I must lend him the Life of Obookiah to read again, as he has got real good, he says, from that book. At seven on Thursday morning, I was at Nawagama, a village about eight miles from Hanwell on the road to Colombo, where an old government school-master had promised to collect in an old church a congregation; but not an individual, not even the school-master, was there. About 10 I came to the house of the respectable female before mentioned, where a breakfast was prepared for me, and a small congregation assembled (several of them Catholics), who heard, not only with attention, but apparently with deep interest. Thus ended this interesting journey; and with a grateful heart I returned to my own habitation.

PADANG.

SINCE our last publication, our friend Mr. Evans, who has for several years occupied this station, has, with his family, arrived in his native land—availing himself of an opportunity, unexpectedly presented by the singular kindness of a worthy Captain, regularly trading between that port and Europe, so to do, in order to recruit his health, which urgently required such a relaxation from his usual labours. Further particulars on this subject, and in reference to the station generally, will be found in the following letter to the Secretary, dated

Rock Island (Ireland), Jan. 26, 1827.

MY VERY DEAR SIR,

I had the pleasure last July of writing you a few lines *via* Batavia, and at the close of my letter mentioned the probability of Mrs. Evans availing herself of Capt. Rogers's kind offer of a passage to England, for the recovery of her health and that of our little Charles. Capt. R. was then on a voyage to the northern ports of Sumatra, and the destination of the ship quite uncertain; but on his return to Padang, it was settled that she should proceed as early as possible to Europe. This at first seemed to frustrate our hopes,

but when we considered the great advantage to be reaped, and the probability of the ship's arrival in England before Mrs. E.'s confinement, we resolved not to lose an opportunity, which perhaps might never again occur, and therefore engaged a woman to accompany her, in case her assistance should be required. Under these circumstances I was anticipating a twelvemonth's widowhood, when Providence opened the way for an event, of which I had not previously entertained the most distant idea.

Mr. Ward had for some time been speaking of a removal to Padang, and I had been urging it by every argument in my power. About this time he resolved upon it, and we were eagerly expecting his arrival. When my friends in Padang heard of this, they began to urge me to accompany Mrs. E. and seek by the voyage the restoration of my health, which had been so long declining. As I was not then suffering much, I thought such a step quite unnecessary, until the Doctor and Mr. T. told me, if I did not take it, a year or less, in their opinion, was the utmost upon which I could calculate. All my friends united in representing it as an imperative duty to avail myself of the excellent opportunity which presented itself; and, as you may suppose, I was not a little influenced by the persuasions of Capt. Rogers, who had most generously offered us all a free passage. The resolution to leave Padang, even for a season, was the most painful that I have ever been called upon to make; yet when I thought of the frequent suspension of my labours; the great debility I then felt, and the probable and almost certain consequences of persevering, together with the fact, that a twelvemonth's absence would, by Mr. Ward's coming, be scarcely felt in Padang, and the little expence which would be incurred by the voyage, I conceived it my incumbent duty to submit to the trial, severely as I felt it.

You will probably be surprised that I should have felt so acutely in leaving my station; but things have lately taken such a turn as to promise the happiest result. Previous to my leaving Padang, the heads of offices had manifested a most favourable disposition towards the objects of the Mission, and the prejudices of the natives had in some measure died away. So far, indeed, had all difficulties vanished, that several private meetings had been convened by the Resident, for the purpose of concerting measures to establish a Native School Institution, upon the most liberal plan. In these, the rules and regulations of the Society were agreed upon, the committee nominated, and the day fixed for calling a general meeting of the inhabitants. The circular had even gone round, but the evening before the meeting was to assemble, a

vessel arrived from Java with despatches from the Supreme Government, respecting the unhappy war in that Island, which so occupied the public attention, that every other description of business was necessarily superseded. Another most favourable circumstance was Mr. Ward's removal with the press, to which every one was looking forward with pleasure. Nor must I omit to mention, that only a few weeks before we left, I received a letter from the Bible Society in Holland, with a large box of Bibles and Testaments from the Society in Batavia. My friend, Mr. V., Secretary to the Government, likewise received by the same vessel a letter from the Vice-President of the latter, requesting him to unite with me in forming an Auxiliary Bible Society in Padang. Such happy days we had not seen before; but further particulars I must leave for a personal interview, which I hope to enjoy with you in a few days.

We much regretted that Mr. Ward had not arrived previous to our departure. The last letter I had from him signified his entire approbation of my visit to Europe, and his intention of being in Padang by the first vessel. We left Padang the 29th September; have had a rough passage; put into the Mauritius, Cape, and St. Helena; yet it has not been unusually long, nor have any on board sustained the least injury. A gracious Providence has watched over us in every extremity, and yesterday morning brought us safe into Crook Haven, Munster. The easterly winds which have just set in compelled Capt. Rogers to make this port, where the ship may probably be detained 12 or 14 days. To-morrow we proceed for Cork, thence to Bristol, and Weymouth, hoping to reach the latter place in about six days, from which I hope to be in London in less than a week.

Of the great kindness of Capt. Rogers it is not possible to say enough. Every thing that brotherly affection could dictate has been adopted by him for our comfort and convenience; and his generosity has been gratified by the most decided improvement in our health. From the first week we had been at sea my strength gradually increased, nor have any symptoms of my old disorder returned, except for a few days after we left the Mauritius, which was the consequence of my imprudently walking too much in the heat of the sun while we were on shore. At present I feel as well, if not better, than when I left England. Mrs. E. is likewise much better, nor has she suffered much at sea. On the 29th November she presented me with another daughter. This event took place much sooner than we expected, but, through mercy, all was well; and all the dear little ones are now enjoying perfect health. Thus, through the abound-

ing goodness of the Almighty, the object of the voyage has been accomplished. Oh, that our gratitude might bear some proportion to the favours we have received!

HOME PROCEEDINGS.

WOOLWICH.

THE Annual Meeting of the Auxiliary Baptist Missionary Society, for this populous town, was held on Wednesday evening, Feb. 7, in the Methodist Chapel, which on this, as on preceding occasions, was kindly lent for the purpose.

On account of the regretted indisposition of Dr. Olinthus Gregory, by whom the chair had hitherto been occupied, Dr. Cox, of Hackney, presided; and we are happy to add, that the meeting was as numerous attended, and quite as interesting as any that have preceded it; to which the addresses of our esteemed friends, Mr. Eustace Carey, and Mr. Coultart, from Jamaica, largely contributed. Besides these Missionary brethren, the following Ministers took part in the business of the evening: Rev. Messrs. Burnett, Freeman, Bowes, James, and Sharp, of Woolwich; Dr. Warren and Rev. John Anderson, of the Wesleyan connection; Stone, of Deptford; Smith, of Ilford; Hawkins, of London; and Dyer, Secretary to the Parent Society. The collection at the close of the meeting amounted to £15.

CHATHAM.

THE thirteenth Annual Meeting of the Chatham Juvenile Society took place on Friday evening, Feb. 9, at the Chapel on the Brook, Capt. Pudner, of the Hon. East India Company's Service, in the chair.

Prayer was offered at the commencement of the meeting by the Rev. S. R. Allom, of Great Missenden, then visiting Chatham; and after a Report had been read by the Secretary, appropriate addresses were delivered by Major Watson, of the Royal Marines, and Mr. Samuel Giles; Rev. Eustace Carey and Mr. William Giles; Rev.

Joseph Slatterie and Rev. John Dyer; Rev. William Giles and Mr. Osborn; Rev. S. R. Allom and Mr. White. As a proof of the persevering zeal of the young friends by whom this Society is conducted, it may be stated that no less than £42 was raised by them during the past year.

WEST MIDDLESEX UNION.

THE Annual Meeting of this Institution, designed to concentrate the efforts of several of our smaller Churches within the district named in favour of the Mission, was held at Hammersmith, on Tuesday, February 13.

In the morning of that day an appropriate Sermon was delivered in the Baptist Chapel, by the Rev. Eustace Carey, from Heb. xii. 18—22. Our venerable friend, the Rev. Isaiah Birt, of Birmingham, prayed at the commencement of the service, and the Rev. James Coultart, from Kingston, at its close.

A number of friends dined together in the commodious vestry, and the afternoon was agreeably occupied in conversation relating to the object on which they had assembled. In the evening the chair was taken by W. B. Gurney, Esq. of Muswell Hill, and the usual business of the Society transacted. The various resolutions were moved and seconded by the Rev. Thomas Uppadine, Minister of the place, and the Rev. Nunn Harry, supplying at Craven Chapel; Rev. R. Vaughan, of Kensington, and Rev. John Dyer, Secretary to the Parent Society; Lieut. Wood, of the 67th regt. (lately returned from Rangoon), and Rev. W. Coleman, of Colnbrook; Rev. Eustace Carey and Rev. James Coultart; Rev. Edward Lewis, of Highgate, Secretary to the Union, and Rev. W. Southwood, of Kensington; James Ross, Esq. of Hammersmith, and Rev. G. Hawson, of Staines. The meeting, it is hoped, was very generally found pleasing and profitable.

SUTTEES.

OUR numerous friends through the country, who have felt a lively and compassionate interest in the question of Female Immolation in India, will be gratified to learn that the subject is likely to be brought before Parliament, and also

before the Court of Directors of the Hon. East India Company. In the city of York a public meeting has been held on the subject, in consequence of a requisition, signed by upwards of sixty of the most respectable inhabitants. At this meeting the Lord Mayor presided, and a number of resolutions were passed on the subject, the substance of which is embodied in the following Petition, which is to be presented by the Members for the City. Another to the same import, addressed to the Upper House, will be presented by his Grace the Archbishop of York.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Inhabitants of the City of York and its vicinity, Sheweth,

That your petitioners contemplate with extreme regret the practice existing in British India of burning widows on the funeral piles of their husbands, inasmuch as it is a gross violation of the law of God and the feelings of humanity, and, in its tendency, highly demoralizing.

That, from the last official returns now before the public, it appears that the number of widows so immolated in the Presidency of Bengal alone, from the year 1819 to the year 1823 inclusive, amounted to upwards of three thousand.

That your petitioners recur, with much satisfaction, to the resolution which the Honourable the House of Commons was pleased

to pass in the year 1797, viz. "That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

That your petitioners, while they gratefully acknowledge the steps that have already been taken for the moral and religious improvement of the immense population of India, earnestly implore your Honourable House to adopt such measures, in the spirit of the above resolution, as it may in its wisdom deem most expedient for abrogating a practice so highly injurious to that character of humanity and veneration for the Divine law, which we trust will ever distinguish the government and people of this happy country.

And your petitioners will ever pray, &c.

MR. Daniel Schlatter, who has been for several years residing among the Nogay Tartars, with a view to impart to them the Gospel of Christ, and of whose zeal and self-denial we have had occasion to speak on several former occasions, has arrived in London, for the purpose of conferring with the Committee on some important points connected with his Mission. We shall probably have further particulars to communicate, ere long, in reference to this estimable man.

Contributions received on account of the Baptist Missionary Society, from January 20 to February 20, 1827, not including individual Subscriptions.

FOR THE MISSION.

West Middlesex Missionary Union, viz.

Kensington Gravel Pits	3	7	0
Highgate (additional)	2	1	0
Harlington	2	0	0
Hammersmith, on account	4	14	11
Datchett	2	5	0

£ s. d.

14 7 11

	£	s.	d.
Nairnshire, Society for Propagating the Gospel, by Rev. W. Barclay	5	0	0
Dundee, Chapel Shade Penny Society, by Mr. Easson	2	0	0
Worcestershire, collected by Rev. Eustace Carey :			
Pershore	18	0	3
Evesham	17	4	1
		35	4 4
Oxford Auxiliary Society, by Rev. Thomas Coles :			
Ensham	4	8	6
Blockley	9	2	7
		13	11 1
East Dereham, Collection and Subscriptions, by Rev. John Williams	15	10	0
Dublin, Union Missionary Prayer Meeting, by Rev. John West	2	0	0
Boxmoor, Herts, Missionary Box, by Mrs. Carey	8	0	0
Wantage, collected, by Rev. W. Glanville, (including 1 <i>l.</i> 10 <i>s.</i> for West India Fund)	5	0	0
Dundee, Auxiliary Society, by Mr. Goorlay (including 7 <i>l.</i> for Translations)	40	0	0
Hull and East Riding Auxiliary, by John Thornton, Esq. :			
Beverley	23	12	6
Driffield	3	2	6
		26	15 0
Mr. Biddle, Penzance, by Rev. James Upton	4	0	0
A Clergyman, Yeovil, by Rev. J. M. Chapman	1	0	0

TRANSLATIONS.

Greenock, Port Glasgow, and West Renfrew Bible Society, by R. D. Ker, Esq. 20 0 0

TO CORRESPONDENTS.

For the information of our Female Friends, who may be kindly preparing articles to send to Calcutta, for the benefit of the Female Schools there, we beg to subjoin the following list of articles, suited for that purpose, which has been copied from the Missionary Chronicle. All the articles mentioned are said to fetch double the price in Calcutta they would do in England, a circumstance which will doubtless excite many, by this easy method, to shew their good-will to those of their own sex in a distant land.

Sketch-books for copying.	Dressed dolls (not of wax) English or Dutch white-willow for bonnets.
Small ivory emery pincushions.	Plain white worsted knit cravats [any thing of silk and worsted sells high in Calcutta.]
Card racks, reticules, charades, and screens.	Little (tidy) baskets lined with satin, and purses.
Painted velvet bags.	Pincushions, especially those filled with bran, are the least advisable to send, on account of their being such a temptation to vermin, which often occasion the destruction of more valuable articles.
Bags with gilt clasps.	
Work done in bobbin-net, such as babies' caps and collars.	
Infants' coloured worsted shoes, and little lamb's wool socks.	
Children's frocks, made of pretty stuff, bombazin, or lustre, and little pelisses.	
Tape-work.	

A parcel containing Decanter Stands, &c. has been gratefully received from some Ladies at Southampton.





REV^D I. MANN, A.M.

Pastor of the BAPTIST CHURCH in Maze Pond

LONDON.